



# METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.

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# METHODIST REVIEW.

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SEPTEMBER, 1893.

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## ART. I.—EVOLUTION AND EVOLUTION.

THE utterances about evolution have become a veritable confusion of tongues. Evolution itself is variously conceived as a process and as a mysterious cause with something like divine attributes; and the doctrine ranks all the way from a harmless scientific theory to one of the most portentous of the unfruitful works of darkness. Judging by what one reads, the doctrine is not always overclearly conceived by scientific men themselves; and to make matters worse it has fallen a prey to magazine scientists and ecclesiastical rhetoricians. Scarcely an anti-religious firework is let off nowadays without a reference to evolution, while as a ground of rhetorical shudders on the part of the clergy it has come to outrank even "science, falsely so called." We have been often, and somewhat truculently, informed that evolution has put a new face on all the perennial problems of thought and life and has permanently vacated most of our traditional ideas. Accordingly we have the new science, the new psychology, the new philosophy, the new ethics, and many other alleged novelties, of which no one may speak lightly, under penalty of perishing miserably in his gain-sayings. Thus evolution has made all things new.

Yet even the kindest critic must admit that most of the utterances upon this subject, friendly and hostile alike, show more polemical bustle and rancor than clear and critical thought. Many handy phrases, some of them notable contributions to the dictionary, are kept a-going; and these often enable voluble persons of the slenderest gifts to assume an air of

wisdom which would, if it were possible, deceive the very elect. Homogeneities and heterogeneities, differentiation and integration, correspondence and environment—what a part they have played! And how verbal and barren the process is—verbal identifications and deductions, distinguishing nothing, leading to nothing, and commonly meaning nothing! For in all the popular din about evolution what is most noticeable is neither truth nor error, but confusion, that prolific mother of nonsense. Our first work must be to unravel.

Official definitions of evolution do not tend to edification. They are commonly imposing and sonorous formulas, but are empty of valuable substance. We shall do better, therefore, to work our way into the subject without a formal definition. And first we note that the doctrine may have two distinct meanings. It may be a description of the genesis and history of the facts to which it is applied, or it may be such description, plus a theory of their causes. In other words, evolution may be a description of the order of phenomenal development, or it may be a metaphysical theory of the causes which underlie that order. These two conceptions are seldom distinguished, and it is their confusion or conglomeration which makes evolution such a bugbear on the one hand and so immensely significant on the other. For the sake of clearness and progress we must keep these conceptions distinct.

Evolution as a description of the order of genesis and development would run somewhat as follows: The simplest and lowest forms of existence were first and were succeeded by higher and more complex forms. Nothing begins ready-made. The present has grown out of the past, the complex out of the simple, the high out of the low, the heterogeneous out of the homogeneous. In the inorganic world it claims that if we should trace its history backward we should find simpler and simpler physical conditions, until we came to some simple state of dispersed matter—say a nebulous cloud. In the organic world it holds that if we should trace present living forms backward along genealogical lines we should find these lines converging toward a common starting-point. The forms of life would grow simpler, until in some very simple form or forms we should find the starting-point from which the complex forms of to-day have been developed. By continuous differen-

tiation and slight advances the original low and simple forms have been unfolded into an indefinite variety of higher and more complex forms. Again, in the evolution of mind, whether in the individual or in the world, we find the beginnings in mere animal sentience; and out of this the higher forms of mentality emerge by a progressive and continuous development. Finally, the same is true for society. The first stages are the simplest and crudest; and from these advance is made to the complexity of our present civilization.

Now, evolution in this sense is simply a description of an order, a statement of what, granting the theory, an observer might have seen if he had been able to inspect the cosmic movement from its simplest stages until now. It is a statement of method and is silent about causation, and the method itself is compatible with any kind of causation. This conception of the phenomenal history of the world and life, as showing such a continuous progress from the simple to the complex, from the low to the high, we may call the doctrine of evolution in its scientific sense. It lies within the field of science and is open to scientific proof or disproof. Whenever the doctrine transcends this field and claims to give a theory of the causes at work it then becomes metaphysics, and must be handed over to philosophical criticism for adjudication.

Evolution, then, in the scientific sense, is neither a controlling law nor a producing cause, but simply a description of a phenomenal order. Concerning it we may ask two questions: 1. Is it true? 2. If it be true, what of it? The first question we pass over with the remark that experience plainly shows it to have a large measure of truth, and that philosophical criticism commonly makes one increasingly suspicious of all inductive formulas which lay claim to absolute truth. The second question has often called out in reply not a little bad logic and some pernicious blundering. In popular thought and hearsay science many things pass for evolution which are no part of the scientific doctrine, and which often are little more than a mirage of misunderstood words. The answer to the second question will turn out to be that all fundamental problems remain what they were before. The fancy that the doctrine has a profound philosophical significance is one of the popular mistakes due to a superficial philosophy.

Let us begin with cosmic evolution, as this is a favorite field with the popular speculator. Suppose, then, an order of phenomenal progress and continuity such as evolution in the scientific sense affirms. It is plain that it tells us nothing concerning the agent or agents which found and maintain the order, and nothing concerning their relation to the order. Are the real causes material or spiritual? Are they within the movement, or are they its ground, separate and apart? Is the causation internal to the process, or is the process only the successive manifestation of a causality beyond itself? All of these questions remain open. The crude fancy that we are gazing directly upon the causes of the natural order and their causality has long been an anachronism. The cause, whatever it may be, is never to be sought among the phenomena. Its nature can be learned, if at all, only by speculative inference from the phenomena. The facts themselves contain no theory of causation. This is so much the case that one might hold to the phenomenal order and yet contend, with Hume and Mill, that causation means only invariable sequence, so that no one of these facts is the source or ground of any other. Or one might hold, with many other philosophers, that matter has no real efficiency, and that efficiency is to be found only in mind. In that case physical changes take place according to rule; but the true cause or agent is mind outside of the physical series. One might even hold that the entire cosmic system is but the form under which a divine activity proceeds, and has no substantiality in itself. Finally, one might adopt an agnostic or positivistic view and, disclaiming any knowledge of causes, limit the mind to a knowledge of phenomena only. Any one of these views is as compatible with the facts as is the common notion which refers them to material and mechanical causes.

It is plain, then, that there might be entire unanimity concerning evolution in the scientific sense along with complete disharmony in its metaphysical interpretation. In such cases we have at bottom, not a scientific difference, but a battle of philosophies. The theorists agree on the facts, but interpret them by different schemes of metaphysics. This is the reason why some thinkers find in evolution a veritable aid to faith, while others are unable to see in it anything but atheism. And the latter class are not entirely without excuse, owing

to the failure to keep the scientific and the metaphysical questions apart. By consequence most discussions of evolution have openly or tacitly assumed a philosophy of nature which readily lends itself to atheism. Certain crude metaphysical notions spring up naturally in minds which live only or mainly in the senses. Matter is made real and causal and easily passes as self-sufficient. What the senses do not report does not exist. The causality of the system is material and mechanical as a matter of course. Nature is erected into a self-contained and self-sufficient system, and natural laws are viewed as self-executing necessities. Not a little of our cosmic speculation is built upon these crude and naïve notions. Under their influence evolution is declared to maintain natural causation against supernatural causation, and continuity and uniformity against break and irruption. This antithesis has become a standing part of the popular discussion.

It is worth noting, also, that much of the current argument ill comports with the underlying philosophy. It is somehow supposed that natural causation secures phenomenal continuity and progress, and, conversely, that such continuity is especially favorable to the belief in natural causation. But there is absolutely no necessary connection between natural causation, in the sense of material or physical or necessary causation, and the law of evolution, in the sense of gradual progress from simple to complex. Natural causation, in the sense mentioned, contains no provision whatever for uniformity or progress. For all we can say such causation might have a purely kaleidoscopic effect and might perpetually cancel its own products. The continuity of physical causes and forces would be compatible with the most chaotic sequences of phenomena, and the system might advance by perpetual explosion and catastrophe. If the actual system does not thus proceed it is not because it is natural, but because it is confined by its laws and the relation of its parts to orderly and progressive movement.

On the other hand, if we assume that nature is a self-inclosed, self-executing mechanical order, what significance for the evolution argument is there in the presence or absence of missing links or in the fact of progress by slow gradation? This conception of nature does, indeed, imply that every product must be the result of its antecedents, but it implies no given



order or measure of likeness. In a system assumed to be self-executing, the present grows out of the past as a matter of course, or rather as a matter of definition. Missing links might modify our conception of the order of procedure, but would not affect our general view of causation. Sometimes the speculators have a suspicion of this fact, and point out that the absence of missing links is no necessary part of the evolution doctrine. The great thing is to maintain the continuity of natural causation, whatever the breaks and faults of the phenomenal order. Evolution, it is said, permits us to recognize any number of phenomenal fractures if only we reject all interference with natural causation. The work must be natural and must be carried on by "resident forces" if it is to be true evolutionary doctrine. But by this time the question is completely changed, and a metaphysical contention is substituted for a scientific one. So little are the popular writers on this subject masters of their own thought that they are seldom clearly conscious of their own aim, and thus oscillate confusedly between the scientific and the metaphysical view without any suspicion that either is not the other or that the two are not one. Thus the confusion of popular thought is increased. Scientific facts and metaphysical interpretations, inductive and speculative problems, are mixed in unsuspected confusion. Manifest facts are ruled out in the name of irrelevant metaphysics, and metaphysical criticism is opposed by facts which have no bearing. A plentiful supply of epithets, ejaculations, and rhetorical shudders meets all remaining demands.

Now, there is no way out of this confusion except by keeping separate things separate and by defining to ourselves our own aim. If we are seeking to discover the phenomenal successions of things and to show that they shade into one another, so that we can pass back and forth without mental jolt, our aim is scientific and we have no need of metaphysics, but only of inductive logic. If we are seeking to exhibit the causes of such an order our aim is metaphysical and should be recognized as such. For the scientific aim the search for missing links is intelligible, since if they abounded they would make the continuous gradation of things impossible. If, on the other hand, our aim is metaphysical and we are seeking to maintain, say, the continuity of natural causation, the question of missing links has no im-

portance, for the notion of natural causation is compatible with any measure of phenomenal disorder and disruption. But it is very important that we decide what natural causation is to mean in antithesis to supernatural, and what continuity is to mean in distinction from mere succession. It is also important that we prove that such causation exists and that nature, as a self-inclosed mechanical system, is anything more than an idol of the dogmatic den.

But in the noisy discussions of the subject we miss all definition of the natural and supernatural, save that the natural is crudely conceived as made up of matter and necessity, while what passes for the supernatural is made up partly of gross and grotesque sense images and partly of echoes of an obsolete deism. Meanwhile the search for missing links has been carried on, less from the scientific desire to exhibit the successive phenomena of the world in a continuous scheme than from a vague fancy in the mind of the speculator that, in a material system, progress would lose its wonder and would need no explanation if we supposed it to take place by imperceptible degrees and to be extended over long periods of time. This fancy, which is shared by friends and foes alike, rests upon the further fancy that in some obscure way time, if it were long enough, might introduce new factors which have not always been an essential implication of the system. This fancy disappears as soon as we master the significance of law.

Evolution, then, in the scientific sense, carries with it no theory of metaphysics; for the question of method is forever distinct from the question of cause. But in popular thought evolution is identified with materialistic and mechanical metaphysics; and this has served to bring it into disrepute. That the two have no necessary connection is plain upon inspection. Natural causation, in the sense of material causation, in no way secures order and progress; and, on the other hand, supernatural causation, in the sense of volitional and intelligent activity, is by no means inconsistent with uniformity of procedure and progress by slow advance. From the bare notion of natural causation we can infer nothing as to the mode of its manifestation; nor, from the bare notion of supernatural causation, can we infer anything as to its method of manifestation. And it is the same confusion of scientific evolution with crude

metaphysics which has led so many to identify evolution with atheism, or at least to hold that it lends great aid and comfort to atheism. But the trouble here is not in the facts, but in the metaphysics by which the facts are interpreted. The belief, however, is so widespread that it seems worth while to show that scientific evolution does not affect the theistic argument at all.

In the popular view of evolution the doctrine is not simply the description of a phenomenal order or a complex result of hidden causation; it is also and more especially a mechanical and materialistic theory of its causes. When, then, evolution is said to be a progress from the simple to the complex, from the indefinite to the definite, from the low to the high, this is assumed to mean that simple and self-sufficient matter, without relation to intelligence and by its own laws, is able to produce all the higher forms of existence; so that they are no longer to be viewed as the outcome of purpose, but only as the product of blind physical law and self-executing necessity. Matter in crude thought is always viewed as the antithesis and negation of intelligence; and anything ascribed to matter is thereby removed from the control of mind. Now, the original simple forms of matter are supposed to have shown no trace of the higher aspects of the universe and to have been essentially indifferent to them. The former, then, are the true reality, while the latter are only passing phases or products of matter, which, in turn, is essentially mechanical and unintelligent. Hence the horror with which evolution has been regarded in religious circles, and the frantic favor with which it has been received by the irreligious. It seemed to be a demonstration of atheism; and the prophecy of Comte seemed to be fulfilled, that science would yet conduct God to the frontier and bow him out with thanks for his provisional services. The reality of material causation was taken for granted; and evolution was supposed to have proved that there is no need to assume intelligence in order to explain all the apparent purpose in the world. We see matter, it was said, under the control of law, producing even the highest forms of existence; and God is demonstrably a needless, if not an inadmissible, hypothesis.

Now, evolution in this sense is simply a piece of bad logic and metaphysics, and in no way a fact of science. It is the traditional atheistic philosophy with a new firm name, but with

no real increase of capital. It is a mistaken inference from a scientific doctrine which arises very naturally in the crude thinking of minds in bondage to the senses and to words; but science itself is in no way responsible for it. Logically it is an attempt to deduce effects without providing for them in their causes, or to deduce conclusions from premises which do not contain them. Evolution, as a description of appearances, may teach that the apparently simple preceded the apparently complex; but evolution, as a theory of causes, can never proceed from the simple to the complex or from the low to the high. In any scheme of necessary causation the antecedents must imply the consequents, and can be adequately defined only in terms of their implications. In short, evolution, as an ultimate causal explanation, is either absurd or empty, and for the following reasons:

All scientific thinking is determined by the notion of law. Like causes must have like effects. Given causes can have only given effects. Conversely, given effects can be traced only to definite causes, which necessitate just those effects to the exclusion of all others. Hence, in reasoning back from effects to causes we have to determine our thought of the causes so as to include the effects. Now, under such a law of thought we can never pass by regressive reasoning from the complex to the simple, nor by progressive reasoning from the simple to the complex, except in appearance. In reality, if we begin with the complex we can never reach the simple; and if we begin with the simple we can never reach the complex. Thus, if the present state of things is to be explained, we refer it to a past state of things. To-day is explained by yesterday. What, then, was yesterday? It was not merely yesterday as it may have appeared, but it was a yesterday with to-day potential in it. Whoever could have understood yesterday as it was would have seen that to-day was necessarily implied in it. Hence, our explanation of to-day by yesterday consists in making to-day potential in yesterday; and we deduce to-day from yesterday simply because we have provided for to-day in yesterday. Yesterday, then, was not unrelated to to-day, and was merely the antecedent stage of to-day; and yesterday in advancing to to-day has not risen above itself, but has only manifested its own potentialities. We may, indeed, make the motions of explain-

ing, and may refer to-day to yesterday in a general way and without thinking of what the explanation implies; but when we take the matter in earnest and pass from the generalities of verbal thinking to the exactness of concrete thinking we see that yesterday explains to-day only as it potentially contains it even to its minutest detail.

But what is true of yesterday is true of all previous days. Hence, in reasoning backward from the present, if our thought is complete and does not lose itself in the unreal simplifications of verbal thinking, we must always carry the present with us; and however far back we may go we must always find the present potentially there. Wherever in the past we make a cross section of the cosmic flow we find an order which implies the present and the future and which can be fully defined only in terms of its implications. If we come to a nebula it is not any and every sort of nebula, but one in which life and history and civilization are latent. If we come to atoms and molecules, these too already have such laws and relations that they are restricted to the actual order to the exclusion of any other. They are confined to given combinations and to given masses and distances and movements. They are also under the necessity of running into actual organic forms and exclude all others. Now, plainly, we never reach any original simplicity and indefiniteness along this road. We never get clear of the necessity of making the present facts potential in their antecedents; and the only development possible is not from nothing to something, but from potentiality to actuality. In such a system there is no rising above itself, no introduction of something essentially new. The actual has always been potential since the beginning; and if there was no beginning, then everything is, either potentially or actually, from everlasting. In that case our explanation or deduction consists in first potentializing the actual and then actualizing the potential. So far as there is any thought, in distinction from words, it moves in a circle.

From the complex, then, we cannot reach the simple; conversely, from the simple we cannot reach the complex. Simple existence which is purely such contains no ground of movement or direction and refuses to stir at all. Not until we put movement, direction, heterogeneity into it do we succeed in getting them out, and then only in the measure in which we put them in.

Or if we assume a cause with a definite nature, *A*, we can explain no effects which are not of like nature with *A*. Elements whose nature is fully expressed in gravity cannot be used to explain anything beyond gravitation. Elements endowed only with moving forces can explain nothing which is not an instance of motion. This is simply a matter of definition. To get more out of the cause we must assume that *A* does not fully express its nature, and that along with *A* is another factor, *X*, which is the true ground of the progress. If we attribute to matter effects which it has been supposed unable to produce, that does not prove that matter, as previously conceived, was adequate to these effects, but rather that we have been thinking too meanly of matter, and that we must enlarge our conception to include the new effects. Thus again it appears that there is no way of deducing effects from causes which do not implicitly contain them, and that our thought of the causes has to be determined so as to include the effects. All the complexity and peculiarity of the effects must be provided for in the causes, if they are to be the causes of those effects. The present, then, grows out of the past only on condition of being in the past. The high grows out of the low only as it is implicit in the low. The homogeneous which is to develop into the heterogeneous must itself be implicitly heterogeneous from the start. The heterogeneity which appears in the development is not something essentially new, but only a manifestation of what has always been implicit. Deny any of these conditions, and thought comes to a standstill.

The notion of potentiality with which we have been operating is itself highly obscure. It is a mental device for escaping the difficulties of a groundless becoming and for providing some foundation for the present in the past. The only clear conception we can form identifies potentiality with freedom; but we are seldom willing to go this length. Sometimes we think it sufficient to say that potentiality means only that under certain conditions certain events happen; but unless we are willing to accept the doctrine of absolute becoming we really mean more than this. We mean that the conditions contain the ground or reason why the event happens and why it must happen. At the same time we are utterly unable to form the least conception of what an ontological potentiality might be, or in what



its being would be distinguished from the being of an actuality. If the potentiality be nothing actual it can have no influence upon the actual; and if it be actual, what happens when it becomes that other actual which we distinguish from the potential? If we fall back upon the law we merely rename the problem or abandon it. If we hold to a groundless becoming, then nothing is because any other thing is or has been, and everything is reduced to an opaque and groundless fact. With this conclusion all science and philosophy vanish, the theory of evolution among the rest.

We return from this rather bootless excursion into the obscurities of metaphysics to point out once more that the only antithesis in a system of necessary causation is that of implicit and explicit, and the only evolution possible is a passage from the implicit implication to the explicit manifestation. The potential plus the actual remains a constant quantity; and so far as final explanation is concerned our thought only oscillates between the two without any real progress. The notion of a primal meaningless simplicity, which was once nothing to speak of and yet the sufficient source of all things, is a pure fiction which can be neither reached nor used without bad logic. And, on the other hand, an evolution which gets effects out of causes only by making them potential in their causes does not seem very progressive. Plainly, we must choose between causes unrelated to their effects or causes which imply them. In the former case the explanation is absurd; in the latter we do not solve the problem, but only relocate it. Any final explanation must either move in a circle or appeal to intelligence as the only true explanation of anything.

The cause of this oversight is not far to seek. There is, first, a failure to master the notion and significance of law; and hence arises the fancy that a material and mechanical system might in a long time, by happy chances and runs of luck, hit upon results which would be mere accidents and yet look like the work of intelligence. In the next place, simplicity for the senses is mistaken for simplicity for the reason. When, then, we trace the present order of manifestation to an apparently simpler state, we forget that the simplicity is only in appearance, and that reason is compelled to find implicit in the underlying reality all the complexity which is yet to become explicit.



A specification of the same error is the fancy that a thing can be completely and exhaustively defined by its sense phenomena at any stage, and especially in its earliest stages, and without any reference to its law of development. What first appeared was the true and complete thing; what appeared later on was somehow evolved and adventitious, and in no way belonged to the proper nature of the thing. This is an illusion of minds which live in the senses. The potentialities and the law of a thing, however, belong to a proper notion of it. Two germs might look alike and yet be very different because of different laws of growth. Indeed, we are often told with an air, as if it were immensely significant, that the embryos of different animals are often indistinguishable, in complete unconsciousness of the fact (1) that all the more we must affirm an essential law of development, different in each, to explain the different product, and (2) that this law is the very gist of the matter.

Finally, there is a tendency in all uncritical thinking to mistake words for things, and especially to mistake the unity, simplicity, and identity of the word for the unity, simplicity, and identity of the things which the word denotes. In dealing with a plurality of things the mind is forced to use class terms, and thus one word comes to stand for many objects. In discussions like the present we use many terms of the highest abstraction, as matter, force, motion, etc. These, like all class terms, are only logical symbols, but they are promptly mistaken for things; and as all the definite determinations of concrete existence have disappeared from them we fancy that we have come upon the original, simple, homogeneous existence from which concrete realities have been derived. Among the class terms themselves we have the antithesis of simple and complex, indefinite and definite; and these logical relations are taken without suspicion as a copy of the true order of reality. The symbolic character of our general terms is overlooked, and their simplicity is allowed to hide the complexity of concrete existence. If we are asked what truly is, we think it sufficient to reply, say, matter, thus replacing reality by a logical abstraction and ignoring the complexity and multiplicity of the physical elements with their various laws and multitudinous relations. Thus the problem receives an unreal simplification, and the conditions of logical illusion are provided. This mistaking

of general terms and logical relations for real things and relations, which may be called the fallacy of the universal, is structural to the human mind until it has been purified by critical reflection.

This does not imply that verbal thinking and its simplifications have no practical value; on the contrary, they have a most important logical function and are of the utmost convenience in reducing knowledge to a compact and portable form. Very often we need to consider some single aspect of a body of facts; and a term which abstracts that aspect and unites the facts does thought a great service. Of course it no longer fully expresses the facts, but only a partial aspect of them. Yet its logical convenience may be great. Thus it is a useful generalization, from some points of view, to say that all the problems of physical science are problems of the distribution and redistribution of matter and motion. It simplifies our ideas and gives them a high degree of generality. But when it comes to the concrete facts we find them as complex and multiform as ever. There is no simple thing, matter, and no simple fact, motion, to be redistributed, but rather an indefinite number of moving things of various quality and quantity and in the most complex and mysterious dynamic relations, and moving, too, apparently, in the service of a system of ideas. When we pass to the concrete fact we see the difference between the logical symbol and the concrete reality; and we see also that logical simplification does not affect the reality at all. The former retains its value of logical convenience, but it is as little to be mistaken for the reality as man in general is to be mistaken for my next-door neighbor. Verbal thinking is convenient, but it is always abstract. Concrete thinking alone grasps reality, and it is compelled to carry all the complexity of the real into the conception, if it is to be adequate.

As an illustration of the way in which verbal thinking produces showy speculation nothing better can be found than Mr. Spencer's definitions of evolution. According to one definition, "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations." It is plain that this "homogeneity" is simply the last term of logical abstraction which has been mistaken for the first term of concrete existence.

We have already seen that, considered as a reality, it can be neither reached nor used. There is no motion or progress in it. We seem to get and use it, but it is only by verbal thinking. As we go backward in our abstraction we drop one after another of the concrete determinations of reality, and suppose that reality has dropped them also. Thus we reach the bare notion of undifferentiated homogeneity and mistake the notion for the fact. Then we turn around, and on our way back we pick up all we dropped before. Thus we deduce the heterogeneous from the homogeneous. Both processes are purely verbal.

Mr. Spencer has given a second definition of evolution for the sake, apparently, of bringing it into line with physical science. In this edition the definition runs: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." We pass over the scientific scruples concerning this definition and point out that it is largely verbal and logical rather than concrete and real. Matter, a logical abstraction, takes the place of the physical elements, the realities in the case. But these elements are neither indefinite nor incoherent nor homogeneous. Each has its own definite qualities and is definitely related in a definite system of definite law. There is no incoherency in the real system and no progress toward greater coherency, except with reference to standards which we impose upon the system. If we take the solar system as a standard we may call the nebulous period incoherent. If we take a solid body as a standard we may call a gas incoherent. If we take the mature organism as a standard we may call the embryo incoherent. But in all these cases the incoherence is relative to an assumed standard, and is nonexistent for the underlying nature of things and the system of law. The homogeneity and heterogeneity, the coherence and incoherence, are relative to the speculator and his point of view. In reality they are but shadows of himself.

This long excursion into the domain of logic was undertaken to show the fictitious nature of popular evolutionary deductions, and also to lay bare the source of the illusion. The conclusion is that evolution, as a causal explanation, is a sorry affair, and that atheistic fumbling with evolution is all astray. Evolution

as scientific doctrine, without admixture of bad logic and bad metaphysics, leaves the argument for mind in nature just where it was before. If evolution is really a process from the simple to the complex it necessarily implies a causality beyond itself, and thus it becomes the successive manifestation of a power beyond the process. If, on the other hand, we insist on working the process by mechanical causes or "resident forces," there is no escape from making the original potentialities of the system include all later actualities, and thus there is no essential progress. In either case the teleological aspect of things remains untouched. The fancy that teleology is concerned rests upon an obsolete philosophy and upon the psychological limitation of the average mind, which make it hard to see purpose where it is slowly realized, and which, therefore, lead to the notion that in some obscure way time might do the work of intelligence; hence, as we have said before, the desire to limit progress to infinitesimal increments, the underlying fancy being that matter might well be equal to small improvements on its own account, and that these, when integrated by time, might amount to any desired sum. When the notion of law is mastered these whimsies disappear. If the rate of realization is to affect the argument an ephemeron might deny purpose in any human activity because it is so slowly realized.

There is, then, evolution and evolution. There is not the slightest occasion for taking offense at evolution in the scientific sense. No theist, no Christian even, can have any interest in maintaining any one conception of the creative method rather than any other. His interest is exhausted in maintaining that, whatever the method, God is the ultimate cause and source of all things. What we think of evolution as a philosophy is already sufficiently manifest.

The present paper has dealt only with the general idea of evolution. A second paper will treat of evolution in the organic and mental world; for in that realm especially popular thought has confused itself by failing to distinguish between the facts and mistaken interpretations.

*Borden P. Bourne.*

## ART. II.—TURANIAN BLOOD IN THE ANGLO-SAXON RACE.

THE people of Europe and America are greatly mixed in blood. There are no pure races among them. More and more does scientific research find that varied strains of blood are in each of the great races, the Celtic, Teutonic, Anglo-Saxon, and the like. The assumption of pure blood, whether on Beacon Hill, among the Pennsylvania Quakers, or by the titled aristocracy of the Old World, is a figment of fancy. The terrible leveling of the French Revolution had its basis partly in blood, as well as in the loudly proclaimed rights of man. No one among the Western nations, no matter how pure he may think his Aryan blood is, can at all be certain but that he has an infusion of Turanian blood. If the human family is divided into the three commonly acknowledged races, the descendants of Ham, Japheth, and Shem, these three great divisions can by no means be claimed to have remained distinct in all the world's course, but have become more or less mixed. Each of them may represent some grouping of peculiarities in physical, mental, social, linguistic, or spiritual characteristics, but nothing more. Man is one species. The Semites have always been more exclusive than the other races; but the former two, from their wider distribution, greater populousness, interconquest, as well as characteristic tendencies, have at times and places been greatly amalgamated.

Among ethnologists and antiquarians it is generally conceded that the peoples inhabiting most parts of western and southern Europe before the incoming of the Celts and Teutons were those called Turanians. They were of small stature, their bones dug from the tumuli averaging five feet four and a half inches for the man, with much less stature for the woman. The tallest man thus found was five feet six inches. Historians, the most ancient, in describing them speak of their dark complexion. Even before historic times, when in various parts of Europe they lived in caves and buried their dead in long tumuli, they varied so much as to represent two classes of skulls, the round heads and the long heads. Ethnologists measure *crania* by making a proportion between the length

from the forehead backward and their greatest width. Heads with the width more than eighty to the length rated as one hundred are called broad heads, and less than eighty, long heads. Some European writers apply the names Iberian, Ligurian, and various other terms to these people. Their exhumed skeletons show them to have had a muscular development much too large for their slender bones, indicating a life of hardship and struggles. There is a marked disproportion between the size of the man and woman, showing that the latter, being the weaker, was overworked and starvingly fed. They seem not to have known the art of weaving cloth, but attired themselves in skins. If they had any domesticated animals these were few and of little importance.

These people, of whom we are getting more and more knowledge, though fragmentary at the best, were not exterminated by the conquering Celts, the first Aryan wave to overrun Europe, any more than the Celts were exterminated by the later wave of dominating Teutons. But this weak race was reduced to a servile condition, later becoming the peasants and toilers for the stronger and richer conquerors. If not submitting to such conditions they retained only a semblance of autonomy by retreating among the protecting hills and mountains, to the deep forests and out-of-the-way nooks and corners of the land. At the dawn of written history such is their varied condition. As civilization in western Europe advanced the condition of these downtrodden people became somewhat improved. As always happens under similar circumstances, the sharp prejudices of race gradually abated; marriages must have taken place between them and their conquerors, as well as other intermixture, and so the servile race was the gainer in condition and standing.

It is again conceded by scholars that the Aryans of Europe were tall, large men, with light complexion. In general this applies to the Celt, Teuton, and Slav. When the Romans came into contact with the Celts they were astounded at their size. Cæsar speaks of their huge, muscular bodies. Some young men of an old British tribe, on going to Rome, were found to be six inches taller than any one in that city. They had red or yellow hair, with blue or blue-gray eyes. Strabo says the Germans resembled the Gauls, but were taller, more savage, and of



more sandy complexion. But in Great Britain and on the Continent there have always been very many dark-complexioned people, and this type now exists in localities. In certain parts of France, as Brittany, in southern Scandinavia and south Germany, in Switzerland, the Walloon districts, and as far south as Bologna, and in other continental regions this is clearly seen; and this dark complexion and short stature are attributed by ethnologists to an infusion of Turanian blood. In Great Britain the same is true. Villages, districts, and restricted neighborhoods have a predominance of dark-complexioned people plainly not of Celtic or Teutonic blood.

There, as on the Continent, the peculiar, dark, swarthy complexion most commonly goes with low stature. There is but one inference possible, and that is that these people are the descendants of the old race found in those countries when the Celts and Tentons came there. In spite of conquest and their unfortunate debasement they have persisted to our own time, some in practically pure blood, and others in every grade of intermixture with their Aryan conquerors. They are found most nearly pure-blooded in Lancashire, in part of Wales, as in Denbighshire, and in Ireland in the counties of Down and Antrim, as well as along the banks of the Shannon. The poet Spenser, when a government officer in Ireland, wrote that the old races of the country had transmitted to the people of his time old customs of marrying, burying, dancing, singing, feasting, and cursing. They are found quite pure-blooded in some of the Scotch clans of Highlanders, as the Frazers, in Kintyre and Lorn, and on the Western Isles. When in Edinburgh we noticed a large number of small, dark-eyed people; and, having a notion that everybody in Scotland was Scotch—tall and light-eyed—we were at a loss to account for so many of an opposite description. On asking one living in the city we were told that all whom we saw were indeed Scotch, but that the two types were common, the tall, light-complexioned people and the small, dark ones. That terrible fighter, Rob Roy, is said to have been a short, dark man.

The earliest notices of Great Britain by historians yield indication of their presence. Tacitus, in his *Agricola*, speaks of the dark complexion and curly hair of the Silures, and, as Spain was the country opposite their location, makes the mistake of



thinking them immigrants from that country. Herodotus, long before that time, doubtless referred to them, calling them Kynetes, who, he says, lived to the west of the Celts, the most westerly people save these. He does not describe them. When the Romans occupied Britain they found these people, under various names, to be most resolute antagonists and assailants. With all the reputed fighting quality of the Gauls and Britons the Romans found the Silures of such greater warlike capacity that they attempted in vain to extinguish their very name. The Silures sometimes compelled the Roman generals to treat with them; if defeated they returned to the attack with unbroken spirit. The loss of leaders did not cause them to despair. Giraldus Cambrensis, a writer of the twelfth century, in describing the people of Monmouthshire says they were more accustomed to war, more famous for valor, and more expert in archery than those of the other parts of England. One of their tribes, under the name of Atticotti, as well as the Picts, were those from whom the Roman empire in the west was wont to recruit some of its choicest legions; two regiments of the former were enrolled among the Honoraries, the most distinguished troops of the imperial armies. When Rome withdrew from Britain the Picts and Scots were the successful assailants of the more civilized Britons, and the stout Jutes of Hengist and Horsa were hired to fight them.

As the native historians began chronicling passing events this race appears before us. Bede tells of them in his *History*. To the Picts of northern Scotland Columba went as a missionary; and their king, Brude, on being converted became a staunch supporter of the new faith. Their own chronicles tell of their acceptance of Christianity as taught by the Irish missionaries. Their language seems to have died out by the eleventh or twelfth century, though many Scotch words are doubtless borrowed from them. In 685 an army of them met Ecgfrith, King of Northumbria, at a place north of Edinburgh, and, terrific fighters as they always were, beat him and annihilated his army. For a hundred years in the north of Scotland they played an important part in national matters, holding many of the petty kings in subjection, fighting, now among themselves, now against the Scots and Angles. The considerable kingdom of Seone was theirs, and the famous stone of Seone

owes its fabled powers to their superstitions. Finally, the Norsemen, coming into Britain, broke the power of the Piets, and the latter were crowded back northward until the section of Moray was their only stronghold.

They had customs which were non-Aryan. One of these was the descent of the crown or other hereditary claim on the side of the woman instead of that of the man. This is a Turanian custom, and comes from their low marital habits, so that there was greater certainty of the descent being known on the mother's side. Certain strange and disgusting customs existed among them to historical times. To pledge each other they drank each other's blood, as African tribes now do. Giraldus mentions certain ecstatic actions among the Silures. The cursing of wells was known among them in Denbighshire. Names non-Aryan have survived in their localities. The sinner, who continued till our own time in Wales, has a duplicate among the Turkestan Turanians. Ancestral worship, the giving of the ancestral home to the youngest son and daughter, passing the drinking cup to the newborn babe through the fire, and other strange customs prevailing among the peasants of Great Britain are all non-Aryan.

In the traditions among the inhabitants of various sections of Great Britain these Turanian folk have largely figured. The Fírbolgs of Irish legends, about whom strange things were asserted by historians not very remote, were doubtless these people. It is probable that these small, dark men, driven out of the pale of the Celts, hiding in the woods and caves, were often the originals of the numberless legends that have been preserved to modern times about the brownies, nixes, fairies, trolls, and dwarfs. As adepts in metallurgy they were represented in the legend of the Nibelungen Hoard by the brown-faced, small-statured Mimer. Addicted to magic, they became the terror of old wives, nursery maids, and naughty children. Stories like the following can be traced to them: In a certain place, if a horse, having lost a shoe, was left with a present, in due time it would be found at the same spot, safe and well shod; at another spot food left would be missing and money found instead; in Belgium if a broken metal vessel was put at a certain spot, with cakes, of which these men seemed very fond, the cakes would be gone but the vessel nicely mended.

Down to modern times these people have retained characteristics and peculiarities of their own. An Irish writer, two hundred years ago, speaking of them in his country, describes them as "the black-haired, mischievous, tale-bearing, unhospitable churls, disturbers of assemblies, who love not music or entertainment." The lordly Celts in that country retained the right of increasing at their pleasure the rent of these men, who were easily distinguished from the Milesians by their jet-black hair and small stature. In Scotland and the Western Isles these same people were represented but shortly ago as having "a strange foreign look"—"dark-skinned, dark-haired, dark-eyed, and small stature." From their dark complexion they were called children of the night. At Barra, Scotland, the features of one girl reminded a certain writer of the Nineveh sculptures. Before us as we write lies a photograph of a group of Shetland Island women. They are of the working class, the peasants. In their build they are short and stocky, with heavy black hair, large dark eyes, wide across the cheeks, with low foreheads and round heads. They are plainly a group of Turanians.

In his *Origins of English History* Mr. Charles Elton says:

Our principal ancestors no doubt came late from the shores and flats between the Rhine and the Gulf of Bothnia. But the English nation is compounded of the blood of many different races; and we might claim a personal interest not only in the Gaelic and Belgic tribes who struggled with the Roman legions, but even in the first cave-men who sought their prey by the slowly receding ice fields, and the many forgotten people whose relics are explored in sites of lake villages, or seaside refuse heaps, or in the funeral mounds, or whose memory is barely preserved in the names of mountains and rivers. For it is hardly possible that a race should ever be quite exterminated or extinguished. The blood of conquerors must in time become mixed with that of the conquered. The preservation of men for slaves and the women for wives will always insure the continued existence of the inferior race, however much it may lose of its original appearance, manners, or language.

Archæologists now argue that physical characteristics are the most persistent marks of a race. Language is unreliable for that purpose, since it is well known that totally different races have spoken the same tongue. If language could be fully depended upon ethnologists in the distant future might class the Negroes of the South and the New England Yankees in the

same race, since both write and speak the same language. After physical characteristics, as facilitating racial identification, come habits and customs, which are usually very persistent; then also myths and traditions. While the Turanians of western Europe have wholly lost their languages, unless that of the Basques is an aboriginal fragment, their physical characteristics, mental traits, myths, and customs still distinguish them. They seem originally to have been highly vivacious, brave, persistent, and not easily cowed. As their surroundings improved they became skillful workers in metals, and likewise dealt in the black art. Holding superstitious and credulous notions themselves, they were able to impress in some degree upon their Aryan neighbors notions of the same kind.

Their influence upon people with whom they have mixed cannot be fully known; but some salient points may be distinguished. It is the opinion of Professor Rhys that the lively humor and ready wit of the Irish may have their source in the vivacious temperament of this people, since a large element of Irish blood is Turanian. Similar traits in the Welsh may be traced to the same source. It is probable that their blood has entered more abundantly into the French than into any other western nation. How much the characteristics of temperament, literary taste, fighting qualities, habits, and customs that mark the French people are traceable to Turanian blood cannot be definitely determined, but doubtless it is important. The pure Celts, who were the original stock of Gauls, were too much of the same race with the heavy, stolid Teutons to be very vivacious. But the old mixture with those earlier peoples doubtless accounts for many of the characteristics, both physical and mental, usually considered peculiarly French. Napoleon's strange career may have been made possible only by the Turanian blood in the French nation.

In America it is said that blondes are dying out. But blondes show Celtic and Teutonic blood. The northern nations of Europe, as the Danes, Scandinavians, and Germans, are predominantly of this type. One going from France to Sweden or Germany is conscious of going to people that are of lighter complexion and larger form. Immigrants to the United States from those countries are noticeable by their tendency toward the blonde type. They are less marked with the dark blood of

the Turanians than the British, the French, Italians, or peoples from eastern Europe. The great migration setting so remarkably toward our country brings from Europe the extremes of blonde and swarthy people.

Ethnology and history combine in showing that the best peoples in the world's progress have been those of mixed races. Back as far as old Egypt and Assyria this is noticeable. Even the Chinese are made up of different races, and the same is true of the Japanese. India's teeming millions are compounded of the three great divisions of the human family, Hamitic, Japhetic, and Semitic, and these are more or less mixed, in spite of their rigid caste and religious prejudices. In the English people there is, as we have shown, quite a current of Turanian blood; then Celtic, Belgic, Anglo-Saxon, Norseman, and Norman-French elements are all component parts of the mighty British nation. In our country the purpose of Providence may be to produce a magnificent American race that shall embody such a wise adjustment of diverse characteristics that for the purposes of present and future national development it will prove the best the world has ever yet seen. Here, too, for the first time in more than two thousand years in the western world, the Turanian finds opportunities for even chances with other races. Not in the servile condition of slave, serf, peasant, or retainer does he stand, but as a man, with the field freely and widely open before him.

From two sources the Turanian race has entered the United States and has become an important element in our national structure: first, from the British and other peoples of western Europe among whom they have persisted and mixed; and, second, from the Canadian French. It has been shown in this study how the Turanians are represented among our parental ancestors, the English, Scotch, Irish, and Welsh people. If in those countries they were generally the peasants, operatives, crofters, kerns, they have had in this country an even chance, and are proving that the elements of success are not an inheritance of the Aryans only. It is said that Livingstone was a small, dark man from a Pictish locality in Scotland. Those who have looked upon Henry M. Stanley and seen his short, stocky build, beetling shoulders, and terrible eye, by which he swayed the wild soldiers and carriers of central Africa, and

then remember that he was from an obscure family in the very Denbighshire, Wales, where the remnants of this race are so distinctly observable, will be led to the conclusion that he, too, was of the brave, fiery, and restless Turanian race. The blood of Rob Roy, of Livingstone, of Stanley, and their compeers is not of inferior quality. In aristocratic Great Britain these people were not allowed full opportunities of development; in America, where rank and tradition stand for nothing, the swarthy-complexioned man has the same opportunities as the blonde. The vast deal of intermixture in Great Britain during the two thousand years of Celtic and Teutonic dominancy has been fully transmitted to America. Professor Huxley says of himself in this connection: "The combination of swarthinness with stature above the average and a long skull confers upon me the serene impartiality of a mongrel." These "mongrels" are found widely distributed both in Great Britain and the United States. Here, as there, this intermixture is ceasing to be rare or to attract notice.

The second source of Turanian blood in the United States is from the Canadian-French immigration. The characteristically small, dark, vivacious Frenchman unmistakably proves his Turanian blood. The notion prevalent years ago that this swarthinness was owing to intermixture with the redskins is now known to have little basis. Very few show the distinct features and traits of the American Indian. But the peasantry of Brittany and other French provinces where ancient Turanian elements survive were largely drawn upon to furnish Canada with settlers. They came, as Francis Parkman shows, not so spontaneously as the British settlers came to the thirteen colonies, but partly by forcible methods on the part of the king and lordly barons of the home country. Transplanted to the rich farming lands of the lower St. Lawrence, they developed, indeed, but more slowly than the colonists this side the line. Our better material prosperity and other considerations are attracting multitudes of them to eastern and northern United States. Here their vivacity, their hardihood, and prolific tendencies promise to make them an important factor in American life and structure. Possibly they come to introduce several elements lacking in the life of the Eastern States, which, among the descendants of the Puritans, threatens to become unproductive, chilling, and strait-laced.



We must recognize that Turanian traits still inhere in these Canadian immigrants. Their old tendency to magic and superstition inclines them to accept and persistently retain the rather spectacular services of the Roman Catholic faith, while their long subserviency in Europe permits them to accept in unquestioning faith its authoritative oracles. The lightness of their spirit, in pleasing contrast to the rather heavy tendencies of our Puritanic and Teutonic traditions, can be deemed as introducing into American life a valuable element. They are slowly but surely amalgamating with the English race in the States. In process of time they will doubtless become an integral part of the American people.

In attending the closing exercises of two different schools last season, the one a fashionable boarding school for young ladies, the other a successful high-school in a manufacturing New England city in which there is a large French-Canadian population, we could not help noticing the marked contrast exhibited by the blonde and the dark-complexioned girls. In the fashionable school, to which had been sent, most presumably, girls from the old, wealthy families of New England, there was a preponderance of blondes, with light hair, light complexion, and rather tall, slim forms. In the high-school, of the hundred or more girls present, there was a much greater per cent of those having darker characteristics of hair, eyes, and complexion and with shorter and more sturdy forms.

*M. V. B. Knox.*



## ART. III.—PRAYER.

PRAYER is unquestionably a theme of no little complexity, as well as of paramount importance. While there is much that is clear about it there is also much that is obscure. That prayer is both a duty and a privilege, having to do with all people, places, times, and topics; that the spirit of prayer is an essential part of the spirit of a Christian; that prayer, though a power, is not dictation or demand, and was never intended to give us mortals independent control of the universe, is generally acknowledged and perhaps sufficiently understood. But the best use of prayer as a means of personal growth, its practical efficacy in securing desired results, its essential limitations, specific conditions, and wide-reaching ramifications in everyday experience—these are matters on which there is much diversity of opinion and pressing need of profound reflection. For lack of such reflection the wildest notions have too often gained currency.

Prayer has always been a specially fertile field for superstition on the one hand and for skepticism on the other. Like the doctrine of providence which underlies it, the doctrine of prayer so involves the close interaction of God and man, so necessitates a careful discrimination between the respective provinces of the divine and the human, that confused or erroneous views are both very plentiful and very harmful. The doctrine of prayer touches our creed, and the practice of prayer our character, at a hundred points. How prolific, then, of evil every misapprehension in this matter! How productive of good everything which aids to put the subject on a firm foundation of intelligent thought! To pray well it is not necessary to study little, nor is ignorance the mother of devotion. True religion will be helped, not hindered, by such a statement of its underlying principles as shall conform to the most rigorous requirements of theological and philosophical investigation. As one of the essential preliminaries for the construction of such a statement—premising that in this whole discussion we omit, for lack of space, all treatment of prayer in its wide sense of worship or communion with God and restrict ourselves to prayer as petition—we proceed to inquire, What is the office or purpose of prayer?

The purpose of prayer is not to inform the Omniscient ; for he perfectly knows both what things we really need and what things we foolishly desire without our uttering a word. It is not to soften into tenderness, by pitiful pleading, an austere master ; for he is the God of boundless love, from whose infinite mercy ceaseless blessings flow, and who is far more willing to give than we are to ask. It is not to induce the wise Ruler of the universe to change his beneficent, eternal plans, unsettling the established course of nature and disturbing the constancy of law to gratify our childish whims. It is not to indulge our laziness by the substitution of begging for working and idle petitioning for the painstaking use of the appointed means of gain. Nor yet is it any part of the purpose of prayer to make us careless about strict compliance with God's precepts by encouraging the idea that the wisely ordered, indispensable penalties for disobedience will be readily set aside in response to our request.

These points are almost self-evident. They do not need elaborate amplification or vindication. Few, if any, would attempt to maintain their contrary. Nevertheless, in their practical application they are constantly forgotten, and from that forgetfulness no little harm arises. The false views of God which are often inculcated or implied in the prayers do much to neutralize the more correct teachings of the sermons. It is extremely easy and extremely evil to give the impression, when we pray, that God is very ignorant, or very hard-hearted, or very fickle, and that one set of his enactments contradicts another. Many forget that he reveals his will in nature and by providence quite as decidedly as in Scripture and by his Spirit ; and our prayers should no more run counter to the former than to the latter. The due observance of his laws and the faithful employment of the common sense provided for our guidance he certainly expects from all his creatures. Willful or careless neglect in either of these directions, under the mistaken idea that we are more fully honoring him by relying solely on prayer and faith, is a delusion never to be fostered, but always to be rebuked.

Many other delusions will be removed and many obscurities in this theme cleared up by keeping steadily in mind the precise purpose or object of prayer. We have seen what it is not. We

now ask what it is. Dr. James Buchanan, of Edinburgh, in his *Modern Atheism*, page 289, says :

The object of prayer is to acknowledge God's dominion and our dependence, and to obtain from him in the way of his own appointment the blessings of which we stand in need.

This is well expressed. It will tend, however, to greater clearness of thought if we distinguish more definitely between the immediate and the ultimate object of prayer. Manifestly there are two ends effected by it. It not only procures many specific things, and so satisfies our immediate need, but it also has a most important influence on the moral and religious development of our character. This latter must be regarded, we think, as the predominant purpose in the institution of prayer, the former being kept strictly subordinate. In other words, special petitions for things which would retard religious growth are not encouraged or granted ; and the qualities which are most of all essential to religious growth, such as reverence, sincerity, simplicity, humility, benevolence, obedience, perseverance, gratitude, and faith, are precisely those which condition and control effectual prayer.

It is very instructive to note in this connection the close analogy, as regards purpose or design, between prayer and all other forms of human effort. The cultivation of the earth, for instance, has for its immediate object the production of crops for the satisfaction of our physical wants. But the necessary food supply, it is evident, might have been procured by easier methods, as it was in the garden of Eden, were it not that the severe toil now requisite has the further and more important design of aiding us to subdue the flesh and become fit for heaven. The ultimate object, moral discipline, is the governing one in agriculture as well as in prayer. And it must be so in every department, since the whole of life is a training school for the hereafter. So, too, we can see that prayer has precisely the same efficiency for procuring its immediate object as every other means which God has seen fit to connect with the attainment of specific ends. Look, again, at the cultivation of the earth. If we did not plow and sow and reap we would have no wheat. Yet it is none other than God who gives us our daily bread, and our labor in procuring it does not

change his purpose at all or make him any kinder toward us. Nevertheless, it remains true that if we work we get food, and if we do not work we do not get it. Our volitions in the matter furnish God the occasion to put forth the action which he would not otherwise have done, which action results in our having the food we wished. It is exactly the same with prayer. Things come to us because we pray. They would not come if we did not pray. Yet it is God who gives them as he sees fit. They are the fruit of his ever-watchful love, and their bestowment involves not the slightest alteration in the eternal counsels of his will.

There is no more difficulty in the adjustment of prayer to the scheme of providence than in the adjustment of any other form of human volition or endeavor. In other words, there is no difficulty at all, if God's immanence in nature be properly grasped and we discard from our conception of him the limitations as to time and power which pertain only to finite beings. Nature is not a machine, having an existence apart from God though subject to his control. God does not stand outside of the world as an engineer stands outside his engine, manipulating, adjusting, and repairing. He is the indwelling Spirit, vitalizing all and energizing all from within them. There are no forces in the external universe external to God, which he originally set in motion and now has to modify or arrange, as we from time to time interpose our wishes and wills. Nature, rightly viewed, is but another name for one of the manifestations of God, and the laws of nature are but the constant action of his all-pervading, all-sustaining will. To say, therefore, that our prayers require no changes in nature is the same as to say they require no changes in God. As Bushnell has put it:

God can never once make a new purpose in time, because he can never meet a new case which had not already come into knowledge and had its merits discovered and its allotments determined.

His purposes were made from eternity, made with full knowledge of all the prayers that would be offered and with special adaptation to them. These prayers were as present to God in the beginning as they are at the moment when they find utterance on human lips, and they prevailed with him then,

so that his purposes were made with express reference to answering them.

To think or say that this makes prayer any the less effective, or tends in any way to belittle the power of prayer, is simply to betray weakness of understanding and confusion of thought. For the foreknowledge of God has no causative effect on free human actions, nor can it detract in the least from the preciousness of the gift; rather does it add, that it was so long beforehand prepared for us.

There is no lack of high authorities who consider this theory of prearranged harmony between prayer and its answer as by far the most satisfactory of any yet proposed. To mention only a few out of very many, Dr. McCosh, in his *Method of Divine Government*, says:

God does not require to interfere with his own arrangements in order to answer prayer, for there is an answer provided in the arrangements which he had made from all eternity. The answer to prayer proceeds on the foreseen circumstance that the prayer will be offered, and if a man refuses to pray he will assuredly find it fixed that no answer is given.

Dr. Buchanan, after emphatically indorsing this theory of prayer, adds that

It is a solution which has obtained the sanction of some of the highest names in science and theology.

The distinguished German mathematician, Euler, writes:

When God established the course of the universe and arranged all the events that must come to pass in it he paid attention to all the circumstances which should accompany each event, and particularly to the dispositions, desires, and prayers of every intelligent being; and the arrangement of all events was disposed in perfect harmony with all these circumstances. When, therefore, a man addresses to God a prayer worthy to be heard, that prayer was already heard from all eternity; and the Father of mercies arranged the world expressly in favor of that prayer, so that the accomplishment should be a consequence of the natural course of events. It is thus that God answers the prayers of men without working a miracle.

So says Dr. William W. Patton in his *Prayer and its Remarkable Answers*. And so say most of those best qualified to lead theological thought.

Can any valid or important objection be brought against this theory? We know of none. It certainly does not detract

in the least from the thorough objective efficiency of prayer. It gives plenty of play for utmost freedom in supplication, while at the same time protecting God's unincumbered reign. Our petitions do really affect him and prevail with him as genuinely as when we pray to men. Nor does it make him a whit the less tender and fatherly because he foresees our wants and provides that when we present them to him their supply will be ready. The fact that he fills all time and has always been as present with what we call *now* as at the given moment when we reach it, even as one from a sufficient elevation sees the whole course of a river, should not be so very difficult to grasp, and when grasped puts the whole subject on an intelligible basis. It enables us to see how—although God is immutable, “The Father of lights, with whom can be no variation, neither shadow that is cast by turning,” never taken by surprise, or needing to modify any of his arrangements—the prayer that we freely offer has, all the same, a genuine influence in shaping the course of events. Two well-known lines of a standard Christian hymn,

Prayer is appointed to convey  
The blessings God designs to give,

express with great accuracy the fundamental truth in the philosophy of this subject. Strictly speaking, “There is no power but of God;” and prayer is not a power in itself, but only a means of putting us in connection with the power, a channel for its conveyance to certain ends. The power does not inhere in us, nor can we convey it or use it as we please. Our part is to ascertain what God's will is, and then to offer our petitions in exact accord therewith.

It is in view of this fact that we are able to say that no true prayers are ever unanswered or unsuccessful. For by a true prayer must be meant one offered in accordance with the laws governing this department of God's kingdom, that is, one offered for things “according to his will,” since only in that case does he hear us (1 John v, 14). There is a vast amount of praying breath spent in vain, if by praying be meant the going through the form of prayer; but if real praying be intended, then there is nothing vain about it. Whole hours or days of merely formal prayer are worse than worthless, while a single moment of real prayer accomplishes wonders. If we ask and



receive not it is surely because we ask amiss, in defiance or disdain of the specified conditions. When prayer is actually without answer it is simply because the person only seems to pray, although a prayer may seem to be without answer when a person actually prays. If it be said that the specific things requested do not always come, the reply is that no genuine child of God makes a request in a case where he has no positive knowledge of the divine will, without explicitly or implicitly asking God to withhold if he does not see best to grant. Submissiveness is an essential part of all true prayer; and the success of the prayer is assured when it accomplishes the ultimate object of the exercise, that is, the development of religious character, even though the immediate object be not reached.

It should be noted also that answers to prayer are just as real when they come in the common course of providence, with nothing striking or extraordinary about them, nothing that makes the connection so direct and unmistakable as to defy denial. The answers in such a case may be just as precious to the believer, although without definite apologetic value to repel the doubts of the skeptic. Should not the Christian's whole life be accounted a succession of answers to his prayers? Our prayers, "uttered or unexpressed," cover all our needs, and whatsoever comes in the ordinary course of nature to supply those needs comes from Him of whose unchanging will nature is but the expression. The difference in results to him who prays and to him who does not pray is often found in the inward rather than the outward realm. God gives certain external material things to those by whom no prayer is offered; he sends his rain "on the just and on the unjust;" but the most valuable gifts, those which satisfy the heart, come only in response to sincere petitions.

It is sometimes said that we should ask God for everything we want. But this depends both on what we want and how we ask. Our wants should be duly scrutinized and kept in proper bounds, and we must ask in different ways for different classes of things. There are things for which no one should ever ask. Where God has in any way declared his will to be positively adverse to our desires on a particular point it would be an impertinence or a disobedience to present or to cherish those desires. Where we are sure that a certain thing will come to pass without our

praying, that it is not conditioned at all on our asking, that God's will is fixed in the matter independently of anything we can say or do, we should not pray for it. Those phenomena of nature which we can absolutely predict, like an eclipse of the sun or the length of the day at different seasons, we feel have been taken out of the realm of prayer. Hence, just in proportion as people come to believe and feel that to-day's rain and sunshine have as fixed and far-reaching connections with the whole universe of matter from all eternity as do the movements of the heavenly bodies,\* they will cease to pray that the weather may be specially manipulated to suit their petty ephemeral projects of selfish pleasure or gain. Some things, then, cannot be made, intelligently and with any proper expectation of objective result, the subjects of petition. If we pray about them at all the prayer must be that we may have wisdom and strength to put ourselves in perfect harmony at that point with the unalterable will of the sovereign Ruler of heaven and earth. Such a prayer is a prayer simply for submission, and the alteration effected by it is wholly within ourselves. Many prayers are plainly of this sort. But those are undoubtedly much astray who claim that all prayer is merely subjective in its effects.

There are some things which everybody may ask for with absolute certainty of obtaining the swift accomplishment of his desires. We refer to those spiritual blessings which are distinctly promised to all who seek. The very seeking, if it be in the right spirit, is the only condition of the bestowment of the desired things. The condition being fulfilled, the result requested follows as the immediate, regular sequence. The change in the attitude of God toward us which we crave is strictly dependent on the prescribed change in our attitude toward him, and when we have done our part he does his without failure. Things of this sort, such as strength against temptation, counsel in difficulty, deliverance from evil, are fully covered by plain promises of unlimited application. God's will concerning them is fully known, and the power of him who truly prays to obtain these things is absolute. They will not come unless he prays; they will certainly come if he does pray. The connection between the prayer and the acquisition is direct and complete, as much so as that between sowing the crop and reaping the harvest.

There is another large class of subjects that can be asked for with absolute certainty of reception only by certain people at certain times. It includes all physical or temporal mercies, and such spiritual gifts as are not intended for universal and impartial distribution conditioned simply on the asking. Through the lack of a definite, unmistakable promise we are left in doubt, when a specific case of this sort arises, as to what the divine will concerning it may be. As a rule, the person asking for things of this class cannot be sure that his request will be granted. For example, a dear friend is ill. Now, it is plainly not God's will to heal all people, or even all good people under all circumstances, and there is manifestly no Bible promise which says that if we pray at this particular time for this particular person he shall be straightway healed. Relief from physical destitution or financial embarrassment comes under the same head. So, too, does extraordinary conviction for sin, whether sent upon a person and resulting in his individual conversion or sent upon a community and resulting in a general reformation. Such powerful special impressions by the Holy Spirit cannot, in the nature of the case, be constant or universal; and there is no promise that transfers from God to men the critical decision as to when and where this peculiar influence can most effectually be exerted. Being then in doubt, not as to the divine power or benevolence (which doubt would be a sin), but as to the divine will in this matter, it is clear that, however much we desire the thing in question, prayer has no absolute power to procure it, and we can ask for it with no assurance that it will come. We are not certain that the prayer is the sole condition of its coming. There may be a great many strong reasons why it cannot come which are wholly hidden from our sight. We may pray for it, since it is not a thing as yet denied or forbidden. We should pray for it, since prayer may be the one condition of its coming, and, if we fail to pray for it, we cannot be sure but that our failure to pray was the cause of our failure to receive; hence prayer is essential to that peace of mind which results from the feeling that we have done all we can. But the prayer must be with entire submission; must contain the proviso, "Not as I will, but as thou wilt;" must make full acknowledgment that God's beneficent, sovereign will in the

case, whether it meets our personal wishes or not, will be exactly best and right.

Such must be the position of most Christians always, and of all Christians most of the time. But, as already intimated, certain people can sometimes ask for even this class of things with absolute certainty of receiving just what they ask for. How is this done? By whom? When? By those who are delivered from all doubts as to the divine will. In other words, by those to whom God has given a direct, unmistakable intimation of his willingness to bestow, in response to petition, the special thing desired. This supplies that essential basis for their faith which otherwise they could not have. And it is clear that the gift which God bestows upon them is not, strictly speaking, the gift of faith, as it is commonly called, but the gift of knowledge of God's purpose, such as can be made a basis for the intelligent exercise of their faith. It has a close connection with the gift of prophecy, for it is really an announcement in advance by the Almighty of what he intends to do, a special revelation of the course he is about to pursue; the chief difference between this and ancient prophecies being that this is of private interpretation, being intended for the use and comfort of the individual only and having no special application to public or national affairs. The faith which these persons have is precisely the same as that possessed by others, namely, a belief that God will do as he says and will be true to his word. The difference in their case is that God has revealed something to them which he has not revealed to others. They have a special word, covering the particular matter in hand, directly conveyed to them by the Holy Spirit as the requisite evidence for their belief. Having received this word, it would be a sin in them not to believe it, just as it would be presumption in others to attempt to believe without the divinely given evidence.

Much is sometimes said as to the wonderful power of those prayers which are followed by exceptional or extraordinary answers. But we perceive, on reflection, that they are not different in this respect from other prayers whose answers contain nothing striking. Things come about because of the prayers which would not come about if the prayers were not offered; but the power is wholly of God in all cases. He never dele-

gates his rule to any. He, and he only, decides as to the thing which he will do. He chooses according to his sovereign will some person through whose obedient faith the thing shall be brought to pass. The person is only a channel or an instrument for the efficiency of God. Why he chooses this one and not that for these special distinctions none can tell. There is no discernible principle on which these honors, if such they should be called, are distributed. Their recipients do not always excel others in piety or faithfulness, in fullness of love or of consecration; nor does the possession or exercise of these gifts imply a remarkable degree of grace in any direction. It may sometimes indicate extraordinary need; but as a rule we can only say that it is divinely or inexplicably bestowed, like other merely temporal distinctions, such as comeliness of person or pleasantness of surroundings in life. Its bestowal, it may be added, is none of our concern, provided we are conscious of diligently using whatever gifts we have and fully responding to all the grace offered us.

It may reasonably be doubted if it is well to covet earnestly this gift. Truly we little know what is best for us. It is evident that many make great mistakes in the matter, supposing they have the gift when they have not, or supposing they have it constantly when it is only an occasional thing. We see this frequently illustrated in each of the two chief forms of this extraordinary prophetic faith, namely, in the medical treatment of disease and in revivals—the healing of the body and the healing of the soul. Incontrovertible testimony in great abundance seems to show that healings of the body have taken place throughout the Christian ages, and do still take place, in connection with the exercise of this extraordinary faith. On the other hand, there have been cases where people attempted to exercise this faith, and thought they did so; but the expected results did not follow, and it was manifest that God had not authorized their endeavor. In the same way there have been many cases where both individual conversions and widespread revivals of religion have followed the exercise of this peculiar faith; while, on the other hand, there have been, perhaps, even more cases where the special prayer was offered and the conversion or revival was expected and even predicted with the utmost possible confidence; but it utterly failed to

come, showing that God had not spoken, and the over-eager prophet had run before he was sent. In view of these unquestionable facts we see the great need of caution on this point. Fanaticism and presumption lie very near to this faith. Since the only evidence for belief is a mysterious inward impression or feeling, extremely difficult to judge impartially and necessarily removed from the connecting influence of other people's judgments, it is easy to be mistaken about it; and persons of emotional or excitable temperaments, whose feelings are never under much control and who have little or no intellectual discipline, are very apt to run away with the notion that they have this special calling or gift. It is frequently a matter of mere fancy or ambition or self-will. We must try the spirits very thoroughly. There is little harm from overcaution and humility in this direction. There is great harm from rashness and overconfidence and from the disappointment that is certain to result. It would, perhaps, be a good rule for one not to attempt to exercise this faith if he could help it, that is, unless so exceedingly convinced of its necessity as to feel that he was committing sin by refusing to do so. The gift must be exceptional. It cannot be designed to replace other means, either in medical treatment or in revivals, but only to supplement them. God certainly intends us, as a rule, to observe the laws of health if we wish to keep well, and to use the natural remedies he has provided if we wish to get well. He intends religious effects to proceed generally from easily traceable natural causes. He will not do for us what we can do for ourselves. He will not encourage idleness nor put any sign of displeasure or inferiority on the use of the regular instrumentalities which he has ordained.

In the light of this discussion as to the purpose and philosophy of prayer it will be seen, we trust, that our prayers need very careful examination, and that certain expressions and practices often connected with them are open to grave objection. The mental and physical struggles sometimes occurring under the name of "agonizing prayer" or "wrestling with God," in which violent contortions of body and tempests of sound predominate, as though heaven were a fortress to be carried by storm, are scarcely defensible as prayer to the Almighty, though possibly having their place as a means of



affecting human hearers or ourselves. If intended to influence God they betray a very low conception of him, one wholly unworthy of the close of the nineteenth Christian century. The demand for importunity in prayer must be wholly from ourselves, and can only be of use in arousing us to a vigorous employment of the means prescribed for the attainment of our object, and in causing us to comply more strictly with the conditions of the promise.

Much that is not really prayer goes by that name. We hear elaborate descriptions, beautiful illustrations, learned arguments, eloquent rhapsodies, stirring exhortations, theological essays, embodying much information and even disputation, very convincing and effective for their purpose; but that purpose is surely not supplication, nor yet communion with God. Nor should our approaches to the All-Father and gracious Helper of mankind be overmuch taken up with worship, with liturgical rotundities and doxologies, as though we had everything to give and nothing to ask. "This *deumizing* of God is like to be a tedium to him." It is more fitting that we come as little children, mainly with petitions for what we want.

Among other dangers to be guarded against in prayer may be concisely mentioned the following: Egotism and selfishness; consultation of our own personal interests and those of our immediate friends, without regard for the good of others and the general welfare; self-confidence and trust in our own judgment rather than in God's, leading to imperative and dictatorial requests for things in regard to which God has not made known his will; the mistaking of strong hope or intense desire for faith, thus reasoning ourselves into the conviction that a thing must needs be God's will because it is so much our own will; the confounding of disciplinary delays with positive denials, so that we become easily discouraged when God has simply postponed his answer for the sake of trying our faith and patience and humility; the formal or random use of words without reflection as to their meaning, thus making prayer a matter of routine rather than of religion; and the filling up of the time with cant phrases repeated parrotlike, instead of using newly coined expressions fresh from the heart and reverentially uttered. If these faults were corrected there would be less saying of prayers and more true praying.

The number of really unanswered prayers—that is, of so-called prayers, prayers that accomplish nothing either with God or with ourselves and are little better than a mockery, a delusion, a waste of time, and a loss of opportunity—we believe to be enormous. It is a shame and a sin. We should ask always in such a way that we may receive. The directions are explicit and not beyond comprehension or power of observance. They are embodied in five brief “whatsoever” verses which read as follows: “All things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. xxi, 22); “Whatsoever ye shall ask in my name, that will I do” (John xiv, 13); “If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you” (John xv, 7); “Whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight” (1 John iii, 22); “If we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him” (1 John v, 14, 15). The meaning of these directions is, in brief, that we can secure the objects of our desires by completely uniting our will with the will of God. For then we shall have no trouble about believing God’s word. We shall ask only for such things as Christ would ask in our place. Christ will abide in us and we in him, and like Jesus we shall be able truthfully to say, “I do always the things that are pleasing to him,” and “I knew that thou hearest me always.”

*James Mudge*

## ART. IV. — NOVALIS.\*

At Weissenfels, on the Saale, a score of miles from classic Weimar, in the midst of factories and tanneries, there was dedicated in 1872 a monument to the "ardent and holy Novalis"—Friedrich von Hardenberg—philosopher and poet, of whom, though more than ninety years have passed since he sank into that "calm sleep" from which no human voice can wake him, too little is known, especially in the United States and among those who desire insight into the mental and spiritual life of a pure-souled man of genius, who aspired to unite philosophy and religion and succeeded in developing a symmetrical character, combining simplicity of trust and depth of thought.

Thomas Carlyle, feverishly delving into German literature, discovered there two small volumes by "Novalis"—*Novalis Schriften herausgegeben von Fr. Schlegel und Ludwig Tieck*—and, painfully translating from them into English, wrote a famous essay, first announcing to English readers, half a century ago, that "few books known to us are more worthy of their attention," and describing them as "an unfathomed mine of philosophical ideas, where the keenest intellect may have occupation enough;" and it was for writing these two little books that the Germans erected the monument on the banks of the Saale. They do not constitute a very colossal or astonishing achievement, one may say, if only the quantity of literary product be considered, namely, a novel, fifteen spiritual songs, six miscellaneous poems, an unfinished romance, six "Hymns to the Night," and one hundred and eighty pages of "Fragments," or "Texts of Thought," on "Philosophy and Physics," "Æsthetics and Literature," and "Ethics." But even the quantity is remarkable when it is remembered that our author had been out of school only seven years when, in the early spring days of 1801, he died at Weissenfels, and that for the last five years of his short life (he was less than twenty-nine years old at the time of his death) he was engaged in active business pursuits, as auditor and assessor of the electoral salt mines in Thuringia. We cannot, therefore, judge him and his

\* "Novalis is a figure of such importance in German literature that no student can pass him by without attention."—*Carlyle*.

works as we judge the great Goethe and his works; but we may accept that literary autocrat's opinion and, with him, believe that Novalis needed only time to make him a recognized leader of modern thought. "It is our loss," said Goethe, in 1808, "that he died so young, especially as he did his time the favor of becoming Catholic."

Novalis himself, unconscious that his career was so soon to terminate, did not regard his unpublished writings as the finished product of his pen, to be measured according to accepted canons of literary art, but rather as a journal or record of his mental life and an essential means of self-culture—studies, hints, and outlines to be subsequently developed by fuller research and deeper thinking. To some of them he gave the suggestive title of "Pollen"—not flowers, full blown in the sun, but the seed and germ of future bloom, collected, beelike, from great works in philosophy, fiction, theology, and poetry. Not that he was a mere pollen-bearer, transferring fructifying germs from the minds of master thinkers to his own infertile brain. His ministry of thought was richer than that; he produced the genial honey of a profound and suggestive philosophy, eclectic in its sources, but homogeneous in its synthesis. He was a cosmopolite in the domains of reason, a disciple of no master, a member of no sect. Indeed, Tieck says of him:

With his poetical and philosophic quality of mind, with his mystical tendency, it was possible for him, as a profound believer in Christ, to combine admiration for the poetical or æsthetic aspects of the Catholic Church with veneration for Luther and Calvin, and these with esteem for the Moravians and enthusiasm for Spinoza and the German, as well as for the Neoplatonic, philosophy.

This comprehensive cognition of the true, beautiful, and good, wherever manifested and expressed, was not the product of incertitude or of a mental process which finds its analogue in miscegenation. It was, rather, the attitude of an intellect that had been brought to act upon literature rather than life; for, it seems to me, Novalis was not so much a student of man as of mind. He wrote a romance, it is true, and he wrote poetry; but he lacked those elements of imagination and sympathy which characterize Dickens, Thackeray, Collins, and Hall Caine. Instead of creating or portraying "characters,"

vivid and vivific, he analyzed the abstract "soul" and produced a "system." Will and reason, love and hate—these the great novelist sees in their frenzied interplay in the tragedy of life; but if he calmly and in philosophic mood study their causes and effects he will not, cannot produce a work of fiction that the people will read, and the people do not read *Heinrich von Ofterdingen* and *The Pupils at Sais*. In fact, despite his monument, Novalis is not a popular author. His writings are known only to a small circle of thinkers, who find in them profound thought problems, the solution of which is an education in abstract ratiocination and an inspiration to philosophic faith. He is deficient both in humor and in pathos. His appeal is solely to the cold intellect, and his ideal individual man is one who "conducts an endless and complex drama, in which gallery and pit, actor and spectator, are one, and he himself poet, director, and hero of the piece."

He conceives of the State, too, as a person, whose special and inner organs are the court, the theater, the palace, the Church, the capital, public assemblies, academies, and colleges—that is to say, to use Elisha Mulford's term, as a moral organism. "The State has natural rights and duties, like the individual man," he says. This conception makes him serious. He has no desire to raise a laugh, no wish to bring tears. He sets himself the admirable, if difficult, task of creating moral sentiment, of portraying a high ideal. He will be the dedicated priest of the State's rights and duties. This is the glory of Novalis—this young man of Weissenfels—that in the genial energy of his ambitious efforts to seize upon the very heart of truth he discerned the essential obligation of the individual human life to be the recognition of rights and the performance of duties.

For the Christian theologian the value of his career and writings lies in the fact that, possessing an intellect so subtle and sensitive, so active and acute, he could not repudiate Christianity. I am aware that his faith in Jesus has been pronounced eccentric—the unique assent of a philosopher-poet who saw in the biography of the Man of Nazareth the supreme, unassailable truth of poetry. "The history of Christ," he says, "is even as really a poem as a history—and generally history is only a history which can be fable." He does not discredit the

evangelists' picturesque and popular accounts of the thaumaturgic acts of Jesus; but for himself he has no need of the gospels as a corroboration of the Gospel. "The Holy Spirit," he thinks, "is more than the Bible; he should be our Teacher of Christianity, not the dead, earthly, ambiguous letter." Do we start at this and pronounce it dangerous? Is it any more dangerous than Paul's declaration that "the letter killeth, but the spirit giveth life?" Novalis himself was not independent of the letter, although he technically and logically subordinated it to the spirit of truth. His biographers relate that during the closing year of his career "he read very diligently in the Bible, also much of Zinzendorf's and Lavater's writings." Very pathetic to me is this picture of the "ardent" youth—"tall, slender, of noble appearance," with "clear and flashing eyes," resembling Dürer's portraits of the evangelist John, as his friends liked to think—poring over the pages of the German Bible and the writings of the Moravian Zinzendorf and Lavater. He interprets, perhaps, as a mystic and as a student of Spinoza, Fichte, Kant, and Goethe. He thinks that the Bible should "grow;" that every true book, written by a reverent and holy spirit, is a Bible, and even that the history of every man should be a Bible. But he is a mystic, as he himself says, because in essence religion, love, nature, and the State are mystical. He follows the great philosophers and the great poets because he believes them to be organs of supreme truth, whose errors truth will counteract. He recognizes the products of inspiration in current literature and in common life, because he believes that God can still energize the receptive intellect and that in every human existence the elements of good and evil coexist in conflict, thus producing a tragedy the inner truth of which is the same as that of the world's awful history. Such a man, so endowed and so environed, cannot read the sacred Scriptures like the *curé*, whose education was begun in the Sunday school and completed in the seminary. To him it is a greater, deeper, richer book, one of infinitely various suggestion.

History, to him, is, indeed, a "huge anecdote," but it is more—a category of "evolutions." Ninety years ago this co-thinker of Pascal, Shelley, and Coleridge uttered the keynote of the historical process—the keynote of modern science:



Evolutions are the material of history. What is not now developed will attain its consummation in a future or repeated experiment. Nothing which history apprehends is transient. Out of innumerable transformations it advances to ever-riper forms.

In the Germany of his day, sympathetic with revolutionary, rationalistic France, he saw "the universal individuality, the new history, and the new humanity" in the bitter fight of antagonistic forces, the fiery outburst of political Protestantism, the vast and violent upheaval of long-suppressed discontents. He saw the marriage of the young Church and the loving God, whose Son was the image of the Father—of clear and infinite vision, of prophetic and miraculous gifts, of consoling grace—

The Saviour, who, like a true genius, born among men, cannot be seen, only believed in, but spiritually visible in countless forms to the believing ones—as the bread and wine of the common meal, as the beloved one in pure embrace, as the air inhaled, as the word and the song apprehended by heart and mind, as death itself—all received under keenest pains of love in the inner life of the quiescent womb.

To him the historic process is an evolution; but it is a birth, and birth means life from life, under permanent laws of mutual rights and duties. He does not attempt a formal exposition of these laws; but, unlike Lessing, who, as he thinks, "saw individual facts too keenly," he seems to have subordinated laws and events to what he terms "the magical effect of the whole environing circumstance," and penetrates to the all-permanent, all-determining, and all-pervasive moral springs of action. And so "history is a gospel"—a message of God to man. He is so dominated by the æsthetic sense that he sees poetry in this gospel, as, indeed, in religion, Christianity, nature, and the sciences. Indeed, his objective point is the reconciliation of the æsthetic and the ethic. It is this program of thought which makes possible two such passages as these:

Revolutions are no proof of real energy in a nature. There is an energy arising from weakness which is often more forcible than true energy, but ends in greater weakness.

The world and its history will be transfigured into holy writings, even as from the holy writings you will learn how simply and clearly the greatest events can be recorded; perhaps not directly by them, but their elevating and animating influence will arouse a higher faculty within you.

In the first he diagnoses a crisis; he projects a system in the second and writes the biography of his mind. In this semi-occult, mystical way the "higher faculty" within himself had been aroused. He beheld the transfiguration of the world and its history into holy writings, and, reading the Scriptures, he apprehended the prophetic secret of recording great events. One desires to know how Novalis read the Kings, the Chronicles, and the Books of Samuel. What a unique commentary he would have written! Seeing human beings as "thoughts precipitated in space"—women as "symbols of goodness and beauty," men as "symbols of truth and righteousness"—he would have produced a philosophy of tragedy, a drama of spiritual truth. Samuel, David, Saul, with other imposing characters, would have moved to and fro on the crowded stage of the ancient Hebrew life as "matured wills;" and this young German mystic, sitting through whole nights and illuminating the fast-changing themes by coruscations of fancy and incisive judgment, would have shown the divine program of world-history in the action and reaction of the volitional force of the individual life. As it is, the student of Novalis opens his Bible with keener sense of the "deep below deep" in human character and conduct. He feels that there is more truth and yet more truth—a holy place and a holy of holy places. The One over all becomes more real, and prophet and apostle seem nearer to the senses of the soul.

Of Novalis himself his friend Just says that he developed an ever-deepening love of Jesus and a profound reverence for the virgin mother, inspired by his aesthetic apprehension of the spiritual beauty of her relation to the Man of Nazareth. The mystery and majesty of their personality alike impressed and inspired him. He recognized in them the coordinate and coacting elements of history. In Jesus he saw the supremely mysterious, supremely majestic Person—the Man whose biography is the key to history and the solution of life's problem. Of this climacteric character—at once of earth and of heaven, of time and of eternity, of man and of God—he seldom utters the name, not even in his hymns; perhaps because he had not yet determined upon a definite principle of classification; perhaps because, despite his early Moravian education, he could not implicitly accept the orthodox *dictum* that Jesus is incarnate God.

He believes, it is true, in a theophany. "God," he says, "must be sought among men. In human events, in human thought and feeling, the Spirit of heaven reveals himself most clearly." But he does not believe in the one incarnation, for, in one of his apothegms, he expresses the opinion that if God can become man he can also become "stone, plant, animal, and element." This would exclude Novalis from the category of Christians, if to be a Christian is to believe in the unique and exclusive divinity of Jesus. Yet he is not a pantheist, for he specifically avers that "God must be separated from nature—God has, really, nothing to do with nature. He is the object or goal of nature—he for whom nature exists, with whom it shall yet harmonize. Nature shall become moral." God has no history, but he is in history, because in him man lives, moves, and has his being. Nature is not God, but God is in nature, because its laws are the mode of his operations. The study of history and of nature, if this be true, is theological as well as anthropological—of course, primarily anthropological, because man first sees man; but the knowledge of God is essential to the knowledge of man, as the knowledge of man is essential to the knowledge of God.

"What is man?" asks Novalis, and answers, "A perfected figure of the spirit." "All men are variations of one complete individual, that is, of one marriage. An accord of variations is a family." "Spirit and person are one." "The spirit galvanizes the soul by means of the gross senses; its self-activity is galvanism." "Soul and body galvanize each other, at least according to an analogous art, but their laws lie in a higher region." "The seat of the soul is where the inner world and the outer world meet. Where they interpenetrate—at the point of interpenetration is it." If this be the place of the soul is it not an "accidental product," as the point of interpenetration of inner and outer world varies? This is the question that Novalis asks: "Is the place of the soul dependent upon will or is it accidental?" Accidental, he concludes. "The place of the soul is now here, now there, now in many places at once; it is mutable, variable. Its place is in the members of the body, as one may learn through the dominant passions." This, so far as it relates to the interaction of body and spirit, agrees with modern psychology. However, one feels in reading these

"thoughts" that the poet-philosopher is, if it may be so said, guessing at truth. He is not a physiologist, neither is he a psychologist; but, discerning vital relations between body (that one "temple of the universe") and soul and spirit, he conceives that spirit galvanizes soul and that body and soul galvanize each other. Yet, whether he advances this as a scientific theory or only as a mystical suggestion based on supposed analogy it would be difficult to determine. Superficially he seems a materialist of the grossest type, as when he says, "Our thought is absolutely only a galvanization." "Soul oxydizes—sensation deoxydizes." On the same page, however, yes, even in the same paragraph, he soars into the realms of the transcendental, as when, having pronounced thought the product of a chemical process, he says it is "a contact of the earthly spirit and the spiritual atmosphere, through a heavenly, supernatural medium—logic, corresponding to meteorology." "The human spirit can approximately imitate external symptoms; it must also have analogies with the elements and forces of nature." "As the body is united with the world, so the soul with the spirit. Both paths lead out from man and terminate in God. Both circumnavigators meet at corresponding points of their course. Both must think toward the center, and, in spite of distance, must remain together and, in union, make both journeys." "Both paths terminate in God"—he accepts this as the interpretation of life's processes, and conjoins faith and philosophy in his theory that nature and spirit are wedded in man, whose body is consonant with spirit.

Being a philosopher of a unique type, Novalis considers man not only as ideally the perfected figure or projection of spirit, but in his contrasted physico-psychical conditions of sleeping and waking—his night-life and his day-life. Viewed from his mystical standpoint, what is sleep—the sleep of this creature of body and soul?

Sleep is a complex [mixed] condition of body and soul. In sleep body and soul are chemically united; the soul is uniformly distributed through the body. The man is neutralized. Waking is a divided, polarized condition; the soul is brought to a point—localized. Sleep is digestion of the soul; the body digests the soul—a withdrawing of the soul's graces. Waking is an interweaving of the soul's graces—the body utilizes the soul. In sleep the bands of the system are loose; in waking they are tightened.

Is this intelligible? Is it scientific? Let us say, only, that it is as Novalis saw the phenomena and, through them, those obscure laws which the physiologic-psychologists are straining their brains to apprehend and formulate. What is death? "Death is nothing but the interruption of the interchange between the soul and the world." That interchange, that intercommunion, shall be renewed? Yes. How? When? To these questions the New Testament, and the New Testament alone, gives definitive answer in the doctrine of the resurrection of the body—a spirit-body, transformed into the image of Christ's glorious body, adapted to the new heavens and the new earth.

In the meantime, what is the relation between man and nature? The poet-philosopher's answer is given as follows in *The Pupils at Sais*:

We stand in as many and as immeasurably different relations to nature as to man; and as to the child she shows herself child-like and bends benignly down to his infant heart, so to the god she shows herself godlike and attunes herself to his high spirit. We cannot say that there is one nature without saying something excessive, exaggerated; and all attempts to arrive at truth by discussions and conversations about nature do but remove us farther from the natural. Much is already gained, when the effort fully to understand nature ennobles itself into a longing, a tender and humble longing, which even the cold, reserved temper soon learns to delight in if once it feels secure of a more intimate acquaintance with her. There is a secret attraction toward all points, diverging from an infinitely deep center within us. As wondrous nature, sensible and insensible, lies round about us, we think every one of her features an exercise of this attractive power, a manifestation of the sympathy which exists between her and us. But behind those blue, distant mountains one man seeks the home which they veil from his sight. . . . Another thinks that, far on the other side, unknown glories await him; he believes that a future, full of life and beauty, lies hidden there, and he stretches his hands wistfully toward that new world. Some few stand motionless and serene in the midst of the glorious spectacle; they seek to embrace it in its fullness and concatenation, but they forget not in the whole that radiant thread which runs through and enlinks its parts and forms the holy crown of light. Such spirits are blessed in the contemplation of this living and more than midnight depth of all-pervading beauty.

Thus arise manifold ways of viewing nature; and, in some, sensibility to her beauty is a joyous sensation—a banquet. In others we see it transformed into the most reverential religion, giving direction, support, and significance to the whole of life.

Even in the infancy of nations such deep and earnest spirits have been found, to whom nature wore the countenance of Deity; while other gay and joyous hearts thought of her only as a host, at whose bounteous table they might freely seat themselves. To them the free air was a cordial drink; the stars, lamps to illumine the nightly dance; plants and animals, costly and delicate viands; and thus did nature present herself to their minds, not as a still and awful temple, but as a plenteous kitchen and merry banquetting hall.

In an intermediate class between these two were others, whose view of nature, though differing from the last, had yet reference to the senses alone. These saw in actual nature only a vast but as yet wild and unreclaimed park or pleasure ground, and were busied, day and night, in creating patterns of a more refined and perfect nature. They divided themselves into companies for the accomplishment of the great work. Some sought to awaken mute and forgotten tones in air and wood. Others stamped their conceptions and images of more beautiful forms on brass or stone; built up from the rock more stately piles for dwellings; brought to light hidden treasures from the clefts of the earth; tamed the wayward and lawless stream; peopled the inhospitable sea; carried plants of long-known and excellent virtue into desert zones; checked the wild overspread of forests, and tended the nobler flowers and herbs; opened the earth to the life-giving motions of generative air and enkindling light; taught colors to blend and arrange themselves in beautiful pictures, and wood and meadow, fountain and rock, to unite in one lovely garden; breathed tones into the living members, unfolded their mysterious connection, and taught them to move in livelier and more joyous vibrations; adopted the defenseless animals which were susceptible of some touch of human culture, and cleared the woods of those noxious beasts which seemed like the monstrous births of a distempered fancy.

Soon did nature assume a kindlier aspect; she was softer and more refreshing, and willingly hearkened to all the wishes of man. By degrees her heart began to have a human motion; her fancies were brighter; she became social and freely replied to the friendly inquirer; and so the golden age appeared to be gradually returning, when she was the friend, the comforter, the priestess of men; when she lived among them, and her divine society and intercourse raised them into immortals.

This is apologue—and more: it is a microcosmic definition of the action and reaction of man and his environment, and is the elaboration of that “Fragment” in which Novalis describes the evolution of genius:

If our body itself is nothing but the common center of our senses we have power over them, to incite them to action as we



will, to center them at a common point. It then rests with us only to give ourselves such a body as we will. So, if our senses are nothing but modifications of the organ of thought, the absolute element, shall we, together with mastery over this element, possess power to direct and modify our senses according to our pleasure. The painter has, in a measure, the eye in his power [under his control]; the musician, the ear; the poet, the imagination, the organ of speech and emotion; the philosopher, the absolute organ, and works through it as he will, and through it represents the spirit-world. Genius is nothing but spirit in this effective use of the senses. Hitherto we have had only isolated genius; but the spirit shall become totally genius.

I know of no profounder, more adequate definition of genius: "spirit in effective use of the senses." This differentiates men. The common man is five-sensed; the genius also is five-sensed, but he seems six-sensed, or even seven-sensed—he sees and hears so much more in the world that he shares with the common man. "The poet," as preeminently the man of genius, "understands nature better than the man of science."

Such is Novalis's conception of man as a complex psychophysical entity, a being in and of the universal order, subject to immutable laws of matter and sense and cognizant of them. But, says he:

Strange that the inner world of man should be so poorly estimated and so spiritlessly treated! So-called psychology belongs among those masks that occupy the places in the sanctuary where the real faces of the gods should appear. What little use yet has physics for the mind or the mind for the outer world? Intelligence, fancy, and reason—these are the poor framework of the universe in us. Of their marvelous interrelations, appearances, and transitions no word [in psychology]. To no one does it fall to seek their new, unnamed forces and their social connections. Who knows what wonderful alliances, what wonderful births, are imminent in the inner world?

In that "inner world," whose ground is our own inner plurality, was his real, dominant life. In it he found an element higher than the physical, higher than the psychical—the spiritual, that which is of the divine and ideally subject to the divine. He found God, and the finding touched his emotions. He worshiped; but he audaciously declared that a moral God is greater than a magical God—a God who is good than a God

who works wonders. He prayed, conceiving that prayer in religion is analogous in process and result to thought in philosophy. He penetrated to the essence or order of the divine life. What did he find? Simply mathematics. God is a being who thinks according to the laws of mathematics; or, perhaps, he who apprehends mathematics thinks as God thinks. This is so vitally true to him that he pronounces pure mathematics religion; so true that he declares that "he who does not take up a mathematical work with reverence and read it as a word of God does not understand it." "He who will seek God once will find him everywhere," he says—an encyclopedic or ecumenic revelation in all truth. For Novalis all paths of thought led to the throne. Did he see God, there in Weissenfels, as Moses saw him on Sinai or as Emerson saw him at Concord? Is God anywhere as he is everywhere? And can he be seen as well by a Sunday school pupil, who recites the catechism formula, as by a man "without vanity, learned haughtiness, affectation, and hypocrisy, genuine, true, the purest, loveliest embodiment of a high, immortal spirit"—such as Novalis appeared to that little circle of kindred "guessers at truth" in which he coruscated during the days and nights of a hundred years ago? Well, it is possible for a child, hearing and heeding the "little voice," to walk in ways that lead to the vision—awed, subdued, inspired by disclosures of eternal law; but to such a thinker as Hardenberg, the mystic, eager to know the whole of life and the whole of law, the vision must be fuller, more awful, more sublime, and, at the same time, nearer. Novalis, like Emerson after him, believed in the immanent—the over-soul—the inner one—and, like him, he seems to have been pure, realized purity, and, therefore, emphasized character, goodness, excellence of motive, symmetry of impulse, obedience to the will of the Holiest.

The moral, properly understood, is the real life element. It is identical with piety. Our own moral will is the will of God. In that we fulfill his will, we gladden and broaden our own being, and it is as if we had willed from our own inner nature. Sin is surely the only evil in the world. All trouble comes from it. Who understands sin understands virtue, Christianity, himself, and the world. Without this understanding one cannot make the merit of Christ his own, one has no part in this second, higher creation.

Such a passage as this, like an echo of a Moravian sermon, differentiates Novalis from other mystics and warrants our placing him in the category of Christian philosophers. A mystic he was whose mysticism was founded in faith, built in hope, and beautified with elements of permanent and corroborated trust in truth as incarnated in Jesus; a mystic whose mysticism found expression in hymns so simple, so near to the "plain people," that they have been sung by the Moravians, spiritual progenitors of the Methodists. Says William F. Stephenson, in his *Biography of Certain Hymns*:

Novalis, poet and philosopher, wrote some hymns of a wonderful and gracious beauty, intelligible to all, moreover, and singularly distinct from those speculations that ranked him chief of mystic thinkers. His father, a business-like, prosaic workingman, troubled himself little about either poet or philosopher—considered rhyming, indeed, purely mischievous; but, having a theory that boys would be boys, neither interfered with Novalis nor, it is believed, read a line he ever wrote, unless it was in the ledger. Novalis died in his bright youth, and, soon after, his father attended the Moravian church, as his custom was. The congregation sang words that he had never heard before, so thrilling, so full of Christian passion, so mournfully sweet, that he was deeply moved and, on leaving the church, asked a neighbor how they had come by so glorious a hymn and if he knew the author's name. "Why," he replied, starting back, "don't you know? It was your own son!"

Although a mystic Novalis did not believe in the individual annihilation of the will or in the absorption of the human spirit in the divine during ecstasy or contemplation of God; for he distinctly avers that character is the fully matured will. There was no character without action of will, strenuous and persistent. He assented to the verity and validity of that Talmud prayer, "May thy will be done as if it were my will, that my will may be done as if it were thy will;" and in faith he discerned an act of the free will—a choice. "Practical, earthly faith is will, the perception of the realized will."

From the practicalities of ethics, embodying a philosophy of the laws of conduct and character, Novalis passes with the facility of profound and accurate thought to the nonmoral aspects of pure aesthetics and literature. He sees to the core of music, language, poetry. He discusses Goethe, Klopstock, Shakespeare. He analyzes the elements of the great products

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From the practicalities of ethics, embodying a philosophy of the laws of conduct and character, Novalis passes with the facility of profound and accurate thought to the nonmoral aspects of pure aesthetics and literature. He sees to the core of music, language, poetry. He discusses Goethe, Klopstock, Shakespeare. He analyzes the elements of the great products

of literary genius, and dissects the influences of the world upon mind, especially the receptive, productive mind of the author, the musician, and the painter. His apothegms are a sufficient treatment of the subjects on which he thinks, they are so compact in expression and idea. No need of more words; that is his view. A paragraph is better than a page, a page better than a book, if it embody a whole argument. Novalis's apothegms are arguments. In them lie the germs of essays, pamphlets, sermons, and volumes. If they appear mysterious, so is life in its origin and mode of persistence. They are not the less worthy of study because they are sometimes abstruse. Indeed, we know of no better test of mental culture. One leaves them, but cannot forget them, and returns to their translation, after the lapse of months or years, to gauge his growth. If he apprehend them he may pronounce himself possessed of a more comprehensive culture, a finer insight, a subtler spiritual vision; not the less fitted for "business," that he is placed within the boundaries of that invisible world from which proceed the multiplex activities of the street; not the less fitted for the vocation of preaching, for it is Novalis who says, "Every sermon should be a fragment of the Bible." Indeed, if the orthodox preacher desire one book, a product of the German mind, from which to obtain a stimulus to deep thinking that will possess its own correctives, he need only read the suggestive pages of this ardent, pure youth, who in intellectual trances had visions of truth, and he will find himself richer of fancy, more fertile of illustration, more fervent in his desire to know that which may be known of God and man and the complex world in which God and man coexist and coact in the evolution of world history.

*G. M. Hammell.*



ART. V.—THE PAULINE EPISTLES CLASSIFIED ACCORDING TO EXTERNAL EVIDENCE.—PART I.

OF the thirteen Pauline epistles only the first four were received as genuine by Ferdinand Christian Baur and his followers. And although the theory of Baur and the Tübingen school was long ago and repeatedly confuted, yet even to the present day there are those who are in some measure influenced by it. The theory is dead, but its ghost haunts the minds of many. Such men as Hilgenfeld and Pfeiderer, in Germany, and Davidson, in England, still question or deny the genuineness of several of the epistles; and there is more or less of popular impression that perhaps the last nine are not quite as well authenticated as the first four. But it is to be noticed that the arguments against the Pauline authorship of these epistles are drawn wholly from their contents and from the disagreement between them and the doubters' theories of what they ought to be, not at all from an examination of the external evidences for the date and authorship of the letters or from any alleged inadequate attestation of their antiquity and genuineness. Now, however acute may be the analysis and subtle and elaborate the theories which go to show that Paul would not, or could not, have written this or that, they cannot outweigh the fixed fact of positive testimony that he did write it, if once that fact is fully established. Davidson himself says:

It is not given to the many to judge aright of internal evidence, which may be pushed unduly to the disparagement of the external.\*

And Jowett also justly remarks:

How an author *ought* to have written is a question in which imagination has a wide range. A meager induction gathered from a few short works is not a sufficient criterion of how he must have written everywhere and at all times.†

In the case of Paul's epistles is there even this clew? Can it be said that there are a few epistles so much better authenticated than the others that they can serve as a standard by which the

\* Samuel Davidson: *Introduction to the Study of the New Testament*, Preface, p. 7. Second edition, London, 1882.

† Benjamin Jowett: *Commentary on Thessalonians, Galatians, Romans*, p. 19. Second edition, 1859.

others must be judged? On what grounds can any one or more of these letters be pronounced the unquestionably genuine? Why make Galatians, for example, the standard of Pauline style and doctrine rather than Ephesians, unless there is stronger external testimony in its favor?

A comparison of the external attestation of the disputed epistles with that of the four accepted ones may therefore be interesting. Although but little early Christian literature has come down to us, yet we have enough of it to form the basis of a fair comparison; and the paucity of the literature presses with equal severity on both classes of the epistles. A greater difficulty in making such a comparison arises from the loose way of quoting customary among ancient writers. In times when it was necessary to refer to a cumbrous roll in order to verify a passage citing from memory was more frequent than in this age of books. Verbal inaccuracies were consequently frequent. It was the habit to quote freely and to combine passages from various parts of an author or from various authors. Sometimes a long passage is compressed; sometimes a short one is expanded; sometimes a paraphrase is given expressing the sense in the writer's own words. The same passage is variously quoted at different times. Sometimes only verbal coincidences, the use of a catch-word, special collocations of words, indicate the reference to an author. Often mere allusions are made to passages with which it is assumed that both the readers and the writer are familiar. The words given are an echo, rather than a quotation. Thus it is impossible to draw out and compare the external testimony by any exact collection of lists and figures. The quotations themselves cannot be enumerated or even classified with precision. Yet the very freeness and inaccuracy of the quotations often imply more than mere literal exactness would, just because there is taken for granted a familiarity with Paul's epistles which is of itself evidence of their authority and genuineness. But while it is impossible to count up the distinct quotations from this or that epistle the authors who use the one or the other can be counted, the relative age and trustworthiness of their productions compared, and at least something determined respecting the frequency and unmistakableness of their quotations. And these quotations, though they do not, in most cases, directly prove Paul to be the author

of the writings ascribed to him, since his name is generally not mentioned, do still, in so far as they attest the very early origin of the epistles, practically establish their Pauline authorship.

I. One of the earliest and best attested works which have come down to us from the subapostolic age is the Letter of Clement of Rome to the Corinthians. Critics are agreed that it was probably written A. D. 93-97,\* that is, only some thirty years after the death of Paul, which is supposed to have occurred not earlier than A. D. 64. Two Greek manuscripts and a Syriac manuscript of this letter are extant and have received the careful study of some of the ablest scholars. Clement not only speaks of Paul, but, as Bishop Lightfoot remarks, "shows that he is imbued with the Epistles to the Romans, Corinthians, and Ephesians, not to mention several minor letters of St. Paul."† The following extract from Clement plainly refers to the passage in Paul's letter given in the parallel column :

Clem., § 47. "Take up the epistle of the blessed Paul, the apostle. What wrote he first unto you in the beginning of the Gospel? Of a truth he charged you in the Spirit concerning himself and Cephas and Apollos, because that even then ye had made parties."

1 Cor. i, 10, 12. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. . . . Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

But in its express mention of an epistle written by Paul this extract is exceptional. In general Clement introduces his quotations without saying that he is quoting. He affords an

\* How great the consensus of opinion on this date is may be seen from the following somewhat sonorous sentence: "Itaque Junius, Cotelarius, Tillemontius, Lumperus, Neanderus, Gieselerus, Rothius, Bleekius, Tholuckius, Bunsenus, Schliemannus, Koestlinus, Ritscheli, Thierschius, Lechlerus, Reussius, Angerus, Hilgenfeldius, Gundertus, Ekkerus, Lipsius, Ewaldius, Uhlhornius, Laurentius, Tischendorfius, Lightfootius, Pfeiderer[us?], Renanius, Hofmannus, Zahnus, Donaldsonius, Bryennius, alii recte indicaverunt, epistolam Domitiani tempore intra ann. 93-97 esse scriptam." Gebhardt and Harnack: *Patrum Apostolicorum Opera: Clem. Rom.*, Prol., pp. lix, lx. Leipzig, 1876.

† J. B. Lightfoot: *The Apostolic Fathers: Clement of Rome*, vol. i, p. 397. London, 1890. Lightfoot's translation of Clement and Polycarp has for the most part been followed here. In general his work has been of great service in the preparation of this essay. Credit is also due to Charteris, Funk, Gebhardt, Harnack, Lardner, Schaff, Westcott, Zahn, et al.

excellent illustration of what has been just now said about the method of making citations which was customary in his day. His extracts from the New Testament are incorporated with the very texture of his letter, and, though clearly discernible, are yet inseparable from it. They are inwoven like a damask pattern, not superadded like an embroidery. A few characteristic specimens will here be given of his use of Paul's epistles:

Clem., § 32. "For of Jacob are all the priests and Levites who minister unto the altar of God; of him is the Lord Jesus as concerning the flesh."

Clem., § 35. "Casting off from us all unrighteousness and iniquity, covetousness, strifes, malignities, and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vainglory and inhospitality. For they that do these things are hateful to God; and not only they that do them, but they also that consent unto them."

Clem., § 36. "Through Him our foolish and darkened mind springeth up unto light." And again:

Clem., § 51. . . . "perished . . . because their foolish hearts were hardened."

Clem., § 46. "Wherefore do we tear and rend asunder the members of Christ and stir up factions against our own body and . . . forget that we are members one of another?"

Rom. ix, 4, 5. "Who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh."

Rom. i, 29-32. "Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, . . . who, knowing the ordinance of God, that they which practice such things are worthy of death, not only do the same, but also consent with them that practice them."

Rom. i, 21. "Their foolish heart was darkened." And also:

Eph. iv, 17, 18. "As the Gentiles also walk in the vanity of their mind, being darkened in their understanding."

Rom. xii, 5. "So we, who are many, are one body in Christ, and severally members one of another." Also:

Eph. iv, 25. "We are members one of another."

In § 47, after saying that "it is shameful, . . . yes, utterly shameful, . . . that it should be reported that the very steadfast and ancient Church of the Corinthians . . . maketh sedition," Clement continues, "And this report hath reached not only us, but them also which differ from us;" and, the thought of this suggesting to him Paul's strong expression (Rom. ii, 24), "The name of God is blasphemed among the Gentiles because of you," Clement immediately adds, "so that ye even heap blasphemies on the name of the Lord by reason of your folly." In §§ 37, 38 is the following passage, manifestly suggested by Paul's simile, 1 Cor. xii, 12, *ff.*: "Let us take our

body as an example. The head without the feet is nothing; so likewise the feet without the head are nothing. Even the smallest limbs of our body are necessary and useful for the whole body; but all the members conspire and unite in subjection, that the whole body may be saved. So in our case let the whole body be saved in Christ Jesus, and let each man be subject unto his neighbor." So Clem., § 49, is an epitome, as it were, of 1 Cor. xiii, having the words of Peter (1 Pet. iv, 8),\* "Love covereth a multitude of sins," incorporated into it, and concluding with an echo of Paul's words in Eph. v, 2, or, perhaps, Gal. ii, 20. In § 34 Clement quotes a passage which Paul (1 Cor. ii, 9) had paraphrased from the Hebrew of Isa. lxiv, 4; but Clement slightly alters the paraphrase by substituting an expression from the passage as it stands in the Septuagint, yet in the main adheres to Paul, thus: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which he hath prepared for them that wait for him." A similar agreement with Paul's quotation rather than with the original is found in § 13, where, in quoting from Jer. ix, 23, 24, or 1 Sam. ii, 10, Clement's quotation, "But he that glorieth, let him glory in the Lord" (see 1 Cor. i, 31, and 2 Cor. x, 17), is like Paul's in its variation from the Septuagint.

These are specimen passages of Clement's use of the Epistles to the Romans and to the Corinthians, with which epistles it is conceded that he was familiar, and to which, since he lived in Rome and was writing to Corinth, we might presume that his references would be the most explicit and frequent. We can now compare his use of these epistles with his use of the other Pauline epistles. There are several passages besides the doubtful one already noticed which may be reminiscences of the Epistle to the Galatians, but they need not be dwelt on. The Epistle to the Ephesians Clement makes frequent use of. Two or three instances have already been noticed; a few more will be given here:

Clem., § 32. "And so we, having Eph. ii, 8-10. "For by grace have been called through his will in Christ ye been saved through faith; and that Jesus, are not justified through ourselves: it is the gift of God; not of works, that no man should glory. understanding, or piety, or works which For we are his workmanship, created in

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\* This passage in Peter's epistle may be borrowed from Prov. x, 12.

we wrought in holiness of heart, but Christ Jesus for good works, which God through faith, whereby the Almighty afore prepared that we should walk in God justified all men that have been them."

Clem., § 38. "Let each man be subject unto his neighbor."

Clem., § 46. "Wherefore are there strifes . . . and divisions and war among you? Have we not one God and one Christ and one Spirit of grace that was shed upon us? And is there not one calling in Christ?"

Clem., § 64. "God . . . who chose the Lord Jesus Christ, and us through him for a peculiar people."

Eph. v, 21. "Subjecting yourselves one to another in the fear of Christ."

Eph. iv, 3-6. "Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."

Eph. i, 4. "He chose us in him before the foundation of the world, that we should be holy and without blemish before him in love."

Clement's use of Philippians is not very obvious; but there are expressions and verbal coincidences which, though each in itself is slight, yet, all combined, indicate acquaintance with the epistle. One instance occurs in

Clem., § 16. "The scepter of God, even our Lord Jesus Christ, came not in the pomp of arrogance or of pride, though he might have done so, but in lowliness of mind. . . . If the Lord was thus lowly of mind, what should we do?"

Phil. ii, 5, *ff.* "Have this mind in you which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant," etc.

The passage already cited from Clem., § 47, contains in the phrase, "in the beginning of the gospel," a verbal coincidence with Phil. iv, 15; and other examples might be given. Of Paul's Epistle to the Colossians a few echoes and verbal resemblances are to be found. For example, Clem., § 21, "If we walk not worthily of him and do those things which are good and well-pleasing in his sight," calls to mind Paul's prayer that the Colossians might "walk worthily of the Lord unto all pleasing" (Col. i, 10). And again, when Clement (§§ 49, 50) says, "Who can declare the bond of the love of God? . . . there is no declaring its perfection," he seems to have in mind Paul's exhortation (Col. iii, 14), "Put on love, which is the bond of perfectness." Allusions to the Epistles to the Thessalonians are not very marked. Yet Clement's expression (§ 38), "Let the whole body be saved in Christ Jesus," recalls 1 Thess. v, 23, "May your spirit and soul and body be preserved entire,



without blame at the coming of our Lord Jesus Christ." Also, Clement's "We ought in all things to give thanks to him" resembles Paul's "In everything give thanks" (verse 18). The First Epistle to Timothy is repeatedly used by Clement. A few instances are the following:

Clem., § 7. "Let us see what is good and what is pleasant and what is acceptable in the sight of him that made us."

1 Tim. ii, 3. "This is good and acceptable in the sight of God our Saviour." Also:

1 Tim. v, 4. "This is acceptable in the sight of God."

Clem., § 21. "Not in factious preferences, but without partiality."

1 Tim. v, 21. "Without prejudice, doing nothing by partiality."

Clem., § 29. "Let us therefore approach him in holiness of soul, lifting up pure and undefiled hands unto him."

1 Tim. ii, 8. "I desire therefore that the men pray in every place, lifting up holy hands."

Clem., § 61. "Thou, . . . King of the ages."

1 Tim. i, 17. "Now unto the King of the ages." (So in the Greek.)

There are several expressions which may be reminiscences of phrases in the Second Epistle to Timothy, but they are not very marked. In § 2 Clement uses the words "ready unto every good work," found in Titus iii, 1; and a few other expressions may echo certain of Paul's in the same epistle. To Philemon there is no reference.

The foregoing examination shows that Ephesians is as decidedly attested by Clement as Romans; and more decidedly than 2 Corinthians and Galatians. Yet this very Epistle to the Ephesians is one whose early origin and Pauline authorship have been especially disputed. Again, it is to be noticed that the passages in Clement's letter taken from 1 Timothy and Philippians and (though in less degree) Colossians and Titus are more marked than those from 2 Corinthians and Galatians. Also, 1 Timothy is better authenticated by Clement than 2 Timothy; yet it is called less Pauline by the skeptical critics. Should it be said that Clement's loose method of quotation leaves us in doubt whether these resemblances prove anything more than a mode of thinking and arguing common both to him and to Paul, or a common drawing from another source, or even whether the epistles attributed to Paul may not have been later than Clement's letter and the expressions borrowed from the latter, it may be answered that we know that Clement did have the First Epistle to the Corinthians in his hands, and we find that he has used

it in precisely the same free way as he has used the other epistles. In quoting from the Old Testament also Clement is often equally free. Professor Charteris says: "Out of fifty-seven quotations from the Old Testament only seventeen are exact; and some of the others are so widely variant as to make it doubtful whether even a treacherous memory could be the cause of the divergence."\* It has already been intimated that the testimony of Clement is especially valuable, not only because his letter is itself remarkably well attested, but also because, when he wrote, persons were still alive who had known the apostles and had listened to their teachings.

II. A second most important witness is Polycarp, the disciple of the apostle John and the teacher of Irenæus. A well authenticated letter written by him to the Philippians has come down to us. Its date cannot be precisely fixed, but it was probably written a few months after the death of Ignatius, † which took place in the reign of Trajan, that is, between A. D. 98 and 117.‡ Polycarp was Bishop of Smyrna, lived to a great age, and suffered martyrdom most probably in A. D. 155. § Polycarp, like Clement, carries us back to the days of the apostolic teaching; and, through his connection with Irenæus, he forms a link between those days and the unbroken chain of the later church history. It may be worth while to recall here a few sentences of the account of him given by Irenæus in a letter to Florinus:

I distinctly remember the incidents of that time better than the events of recent occurrence, . . . so that I can tell the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life, and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest of those who had seen the Lord, and how he would relate their words. And whatsoever things he had heard from them about the Lord and about his miracles and about his teaching Polycarp, as having received them from eyewitnesses of the

\* A. H. Charteris: *Canonicity*, p. xlii. Edinburgh and London, 1880.

† Theodor Zahn: *Patrum Apostolicorum Opera: Ignatii et Polycarpi Epistulae*, p. xlv. Leipzig, 1876. Also Lightfoot, *Apostolic Fathers: Ignatius and Polycarp*, vol. i, p. 583. Second edition, 1889.

‡ Lardner places the martyrdom of Ignatius as early as A. D. 108. (Lardner's *Works*, vol. ii, p. 98. London, 1838.) Lightfoot says it "may with a high degree of probability be placed within a few years of A. D. 110, before or after." (J. B. Lightfoot: *Ignatius and Polycarp*, vol. i, p. 30. Second edition, 1889.)

§ See a thorough discussion of the date, Lightfoot, *ibid.*, vol. i, pp. 646-722

life of the Word, would relate altogether in accordance with the Scriptures.\*

Irenæus expressly mentions the "Epistle of Polycarp written to the Philippians;" and Jerome also says, "To this day [it] is read in the assembly of Asia."† Polycarp's letter, though short, is remarkably full of quotations and reminiscences of our New Testament. Funk counts twenty-two from the epistles alone;‡ but it is difficult to enumerate them exactly, since their resemblance to the epistles is a matter of degree and, as was said before, it is hard to determine always just what degree of resemblance constitutes a quotation.

As Clement, when writing to the Corinthians, referred to Paul's letter to them, so Polycarp, when writing to the Church at Philippi, likewise mentions Paul's having written to the Philippians. In § 3 he says: "For neither am I, nor is any other like unto me, able to follow the wisdom of the blessed and glorious Paul, who, when he came among you, taught face to face with the men of that day the word; . . . who also, when he was absent, wrote a letter ["letters," in the Greek] unto you, into the which if ye look diligently ye shall be able to be builded up unto the faith," etc. And in §§ 9, 11 he speaks of Paul and his labors among them. Twice Polycarp quotes from Paul's epistles formally: in § 11, "Know we not that the saints shall judge the world, as Paul teacheth?" (see 1 Cor. vi, 2;) and in § 12, "For I am persuaded that ye are well trained in the sacred writings. . . . It is said in these Scriptures, 'Be ye angry and sin not,' and, 'Let not the sun go down upon your wrath.'" The first injunction here quoted, "Be ye angry," etc., is found in the Septuagint, Psalm iv, 4; Paul quoted it in Eph. iv, 26, and added the second injunction. Polycarp quotes both, and styles both "scriptures"—"sacred writings." Usually, however, Polycarp, like Clement and others in his day, weaves his citations into his discourse without indicating formally that he is quoting. In a few instances he uses the words *εἰδότες ὅτι*, "knowing that," as a formula of quotation. In § 1 he introduces thus a reference to Eph. ii,

\* Eusebius, *Historia Ecclesiæ*, v. 20. Translated by Lightfoot, *Ignatius and Polycarp*, vol. i, p. 445.

† See Lardner's *Works* (1838), vol. ii, p. 97.

‡ F. X. Funk: *Die Echtheit der Ignatianischen Briefe*, p. 34. Tübingen, 1883.

8, 9; in § 4, to 1 Tim. vi, 7; in § 5, to Gal. vi, 7.\* Of his allusions to Paul's epistles the following may be noticed:

Polyc., § 3. "... Love toward God and Christ and toward our neighbor. For if any man be occupied with these, he hath fulfilled the commandment of righteousness; for he that hath love is far from all sin."

Polyc., § 6. "We must all stand at the judgment seat of Christ, and each man must give an account of himself." Polycarp here combines the two passages given in the opposite column.

Polyc., § 5. "Neither fornicators, nor effeminate, nor abusers of themselves with men shall inherit the kingdom of God."

Polyc., § 2. "Now he who raised up him from the dead will raise us up also."

Polyc., § 6. "Taking thought always for what is honorable in the sight of God and men."

Polyc., § 3. "Edified in the faith given to you, which is the mother of us all."

Polyc., § 5. "Knowing, then, that God is not mocked."

Polyc., § 12. "Who shall believe on our Lord and God Jesus Christ, and his Father, who raised him from the dead."

Polyc., § 1. "Ye know that it is by grace ye are saved; not of works, but by the will of God, through Jesus Christ."

Polyc., § 4. "Let us arm ourselves with the armor of righteousness."

Polyc., § 10. "Be ye all subject one to another."

Polyc., § 1. "The steadfast root of your faith, which was famed from primitive

Rom. xiii, 9, 10. "If there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; love therefore is the fulfillment of the law."

Rom. xiv, 10, 12. "We shall all stand before the judgment seat of God. . . . So then each one of us shall give account of himself to God." And 2 Cor. v, 10. "For we must all be made manifest before the judgment seat of Christ."

1 Cor. vi, 9, 10. "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men . . . shall inherit the kingdom of God."

2 Cor. iv, 14. "He which raised up the Lord Jesus shall raise up us also."

2 Cor. viii, 21. "We take thought for things honorable, not only in the sight of the Lord, but also in the sight of men." Also Rom. xii, 17. "Take thought for things honorable in the sight of all men."

Gal. iv, 26. "Jerusalem which is above is free, which is the mother of us all."

Gal. vi, 7. "Be not deceived; God is not mocked."

Gal. i, 1. "Through Jesus Christ, and God the Father, who raised him from the dead." See also Col. ii, 12.

Eph. ii, 8, 9. "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God; not of works."

Eph. vi, 13, 14. "Take up the whole armor of God, . . . having put on the breastplate of righteousness." See also 2 Cor. vi, 7.

Eph. v, 21. "Subjecting yourselves one to another."

Phil. i, 4, 5. "Making my supplication with joy, for your fellowship in

\* See Lightfoot's *Ignatius and Polycarp*, vol. iii, pp. 325, 326.

times, abideth until now." This recalls Paul's commendation of the Philippians as found in the parallel column.

Polyc., § 9. "All these ran not in vain." Polycarp says this of "Paul himself and the rest of the apostles."

Polyc., § 12. "Pray . . . for the enemies of the cross."

Polyc., § 5. "If we conduct ourselves worthily of him."

Polyc., § 10. "Stand fast, . . . being steadfast in the faith and unmovable."

Polyc., § 11. "If a man refrain not from covetousness he shall be defiled by idolatry."

Polyc., § 4. "Praying without ceasing for all."

Polyc., § 11. "Count not such as enemies, but restore them as frail and erring members."

Phil. ii, 16. "That I may have whereof to glory in the day of Christ, that I did not run in vain." See Gal. ii, 2.

Phil. iii, 18. "I . . . tell you even weeping, that they are the enemies of the cross of Christ."

Phil. i, 27. "Let your manner of life be worthy of the gospel of Christ." And Col. i, 10. "Walk worthily of the Lord."

Col. i, 23. "Continue in the faith, grounded and steadfast." See 1 Cor. xv, 58.

Col. iii, 5. "Covetousness, the which is idolatry." Also Eph. v, 5. "Covetous man, who is an idolater."

1 Thess. v, 17. "Pray without ceasing."

2 Thess. iii, 15. "Count him not as an enemy, but admonish him as a brother."

Polyc., § 11: "But I have not found any such thing in you, neither have heard thereof, among whom the blessed Paul labored, who were his letters [see 2 Cor. iii, 2] in the beginning. For he glorieth concerning you in all those churches which alone, at that time, knew the Lord." Lardner connects this passage with 2 Thess. i, 4: "We ourselves glory in you in the churches of God," and thinks that, as Thessalonica and Philippi were both in the province of Macedonia, Polycarp, in § 3, where he speaks of Paul's letters (using the plural, as above noticed), may refer to the Epistles to the Thessalonians, as well as to that to the Philippians.\*

Polyc., § 4. "But the love of money is the beginning of all troubles. Knowing, therefore, that we brought nothing into the world, neither can we carry anything out," etc.

Polyc., § 5. "In like manner deacons should be blameless, . . . not double-

1 Tim. vi, 7, 10. "For we brought nothing into the world, for neither can we carry anything out. . . . For the love of money is a root of all kinds of evil."

1 Tim. iii, 8, 10. "Deacons in like manner must be grave, not double-

\* Lardner's *Works* (1838), vol. ii, pp. 100, 101.

tongued, not lovers of money, temperate in all things."

Polyc., § 5. "He promised us to raise us from the dead, and that, if we conduct ourselves worthily of him, we shall also reign with him."

Polyc., § 9. "For they loved not the present world."

tongued, not given to much wine, not greedy of filthy lucre. . . . Let them serve as deacons, if they be blameless."

2 Tim. ii, 12. "If we endure, we shall also reign with him."

2 Tim. iv, 10. "Demas forsook me, having loved this present world."

These references vary, of course, in distinctness and importance, some being much more pointed than others. There seems to be in Polycarp's brief letter allusion to almost every one of Paul's epistles except those to Titus and to Philemon. The use of 1 Thessalonians is, perhaps, doubtful, and that of Colossians is less marked than that of the other epistles. There is formal quotation from, or express mention of, 1 Corinthians, Ephesians, and Philippians; possibly also, if Lardner's view be correct, of the letters to the Thessalonians. The references to both epistles to Timothy are especially clear.

Polycarp's testimony is of peculiar importance because of his chronological position; for if it should be said that, though Paul did write letters to the Ephesians and to the Philippians, yet they are not identified as those which we have now, the objection is refuted by the consideration that Polycarp's life, as above remarked, spanned the period from the apostles' time to the time of Irenæus. This is the dark, uncertain period when the pseudonymous letters are supposed to have been written in the name of Paul. But it is next to impossible that in Polycarp's lifetime Paul's letters could have been already lost and new letters written purporting to be the apostle's, and yet Polycarp be ignorant of it. The passages which he alludes to and quotes are found in our present Epistles to the Ephesians and to the Philippians; and it is practically certain, therefore, that we have the ones which he knew and which the Church since the days of Irenæus, his disciple, has recognized as the genuine letters of the apostle Paul.

*C. T. Mead.*



## ART. VI.—DOWN WITH THE OLD—UP WITH THE NEW: "A RELIGION FOR ALL TIME."

IN the *Arena* for March, 1893, is an article entitled "A Religion for All Time." It is written by Louis R. Ehrich. He claims for his new religion that it will have universal adaptability, and also that it will be unchangeable in its nature, because it will be founded on immutable, fundamental truth. Before the new instauration is planted, however, the grounds on which it is to be set up are to be cleared off for the proposed erection. All existing religions and theologies, true or false, good, bad, or indifferent, are to be swept away and utterly overthrown. Even the old moral law which was issued amid the lightnings and thunders of "the mount which burned with fire" is fatally defective. It must be swept aside. The commandment, "Thou shalt love thy neighbor as thyself," is unorthodox. It has been weighed in the balances of this new discoverer and projector and found wanting. The command which precedes this in the Bible, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," can be allowed a place in the new religion only as it is interpreted by the newer and better commandment, which displaces both the law of supreme love to God and of love to our fellow-man equal to that we bear to ourselves. We are to be taught how to love the Lord our God by adequately loving our neighbor. Both these commandments are to be taught and construed and accepted only in a new form of the commandment of neighbor-loving, namely, "Thou shalt love thy neighbor more than thyself." This destructive treatment of the old law and the old religion admits of no halfway work. It must go right down to the bed rock and sweep the ground clean. No vestiges of the old must be suffered to remain. Even the respect due to the Son of God and the Son of man and so justly claimed by him is denied by blasphemous suggestions and insinuations, as will be seen before the conclusion of this paper. His miraculous origin and supernatural being are not admitted for a moment. This discloses the animus of the new departure.

This newest of all religions, or rather of all irreligious theories, would seem to make necessary a revision of the ancient

wise man's proverb, "There is no new thing under the sun." If this is not new the word has lost its meaning. If the writer had left some trace of the old Bible system to those who in their earthly lives of sorrow and of trial have found in Jesus a solace and a healing balm, he would better have illustrated the value and beauty of the spirit of the new law which he advocates, and which requires that he shall love his neighbor more than he loves himself. His new religion would have been better enforced by his example if he had borne himself with kindlier temper toward those who had been weak enough or credulous enough to believe in Jesus Christ as he whom God has sent. It is not kindness to a blind man to take away the staff by which he makes his way in his midday darkness. Surely such conduct is not loving the blind neighbor more than this new prophet loves himself. It is not loving a man more than one loves himself to rob him of that which had been his shelter in the time of storm, and which in danger and doubt and fear had been defense, covering, stay, and comfort. It is not the way for one to show kindness to his fellow-man to rob him of hope and deliverance. Only an enemy could have done or attempted this.

The discoverer and promulger of the new evangel, who starts out by smiting down and discrediting what has brought to sick and dying men in this world of sin and sorrow all the comfort and hope they have ever found, furnishes but a sorry sample of what his discovery of a new religion can do to help men. Outside of Christian civilization there are no blessings so valuable and enriching as those which Christianity confers. Neither paganism, nor barbarism, nor infidelity bestows enriching gifts, or erects hospitals or asylums, or founds libraries, or builds universities or higher institutions of learning, or supports charitable homes, or systematically administers kindness and help to the souls and bodies of those who need them. What harm have these eleemosynary and humanitarian institutions done that they should be yielded up for a mere novelty at the command of an unknown, unauthorized teacher? But all such lovely flowers of Christ's religion bestrew the paths of historic Christianity with their bloom and beauty and fragrance. How hard-hearted and selfish the man who would sweep them away from the paths of those who have known their enriching value!

Is it the act of a true man and a real friend to destroy all these upspringing humanities in order that some adventurer may lay the basis for a new religion?

Let us examine with closer attention the new system presented. Let us advance with caution and carefully study the enemy's lines and trenches and see with what manner of circumvallation he proposes to invest the strong bulwarks of the religion of the Lord Jesus. If the enemy is clearly bent on taking away our Lord we shall do well to ascertain, if we may, where it is proposed to lay him. If we are summoned to surrender our hold upon the religion we have known and appreciated, let us be sure that we get something better before we yield it up. Let us carefully examine the new system proposed by Mr. Ehrich, which he claims is to be "a religion for all time," of universal adaptability, and unchangeable in its nature, because it will be based upon fundamental truth and because it will be in accordance with human reason and so will satisfy the demands of humanity. He says:

The old religions are crumbling. Everything eventually crumbles which is not true. Never was there so little theology, never so much true religion, as at the present day. Never have men attended church so little; never have they attended hospital and asylum meetings so assiduously. Christianity is going down; Jesus is rising higher and higher.

Raise the cry, true or false, of mad dog after an unfortunate canine, and you have already inaugurated the movement which will start all the exterminators upon their destructive business. Stoutly declare that the old religions are crumbling, include in this sweeping totality all religions, and you have laid the snare for a successful entrapping of many a thoughtless young man or woman, who only needed a suggestion of doubt or difficulty to become a first-class skeptic or a full-fledged agnostic or theosophist.

A peculiarity of this writer is that he combines, indiscriminately, things good and bad, religions true and false, facts and baseless assumptions, and then with unwarranted confidence in his generalizations closes the argument and calls it conclusive and logical. Take some examples from the above extract: "Old religions are crumbling. Everything eventually crumbles which is not true." Some old religions crumble because they are not

true. Confucianism in China has been deserted by probably a million Chinamen, who have forsaken it for Christianity. But it is a gratuitous assumption that Christianity is also crumbling; for Christianity is true and is not crumbling. Because the sand and seaweed on the shore are changed by the rising and falling tides does it follow that the rocks will be removed? Because false religions crumble is it to be admitted that the true religion will also crumble and pass away? Take another specimen: "The old faiths do not, cannot, longer satisfy." What faiths does he include in this sweeping totality? Does he mean Christian faith? If he does he affirms what is not true and says what is disproved by millions on millions of Christian believers, who are so well content with the satisfaction their religion yields them that threats and bribes, persecutions and insidious flatteries are alike powerless to turn them aside from their faith in God.

In this country, where the support of religion is in the complete sense voluntary, there is one denomination of Christians which has a permanent investment of \$113,000,000, in church buildings and parsonages. Besides this they have invested \$26,000,000 in educational institutions and in their endowment—a total of \$139,000,000. The income of 197 institutions of learning in 1892 was \$1,652,000, and the total amount of gifts to these institutions was \$1,089,000. In 1892 for building and improving church property and in payment of church indebtedness they expended \$6,783,540; for support of ministers, \$10,314,798; for current expenses of 23,896 churches, \$2,614,208; for church benevolences, \$1,980,611. Massing these several amounts, a single Church in this land—the Methodist Episcopal—contributes annually \$22,782,316 to support their 23,896 churches and 197 institutions of learning. This showing represents an average permanent investment of nearly \$57 per member and an average contribution for the year of about \$9.33 per member. This does not look as if Christians were getting dissatisfied with the old faiths. People as a rule will not give at that rate, nor at any rate, to sustain and propagate a faith with which they are dissatisfied or a faith which fails to satisfy them. Take another view: In the Methodist Episcopal Church there are 2,442,627 members—a net increase of 62,940, or, allowing for 34,951 who died

during the year, an increase of 97,891 new members for 1892. The history of this Church is the history of many other Christian Churches. It certainly does not look as though fewer people attend church and more and more attend asylum and hospital meetings.

As a corollary to the statement of Mr. Ehrich that the old faiths fail to satisfy, which, as we have shown in the case of a single Church, is an unwarranted assertion, it is added, "No faith can satisfy when its acceptance is based on the stifling of human reason." The implication here is that Christian faith is based on the stifling of human reason. This is a violent assumption and is easily shown to be utterly untrue. Later in the paragraph it is stated in so many words, "An overwhelming majority of the children born of intelligent parents from this day on will refuse to accept the religious misbeliefs of their grandfathers." The expression, "religious misbeliefs of their grandfathers," is undefined. The meaning is obscured by the writer's usual way of putting his postulates. The inference that all the religious beliefs of the grandfathers of the present generation which do not accord with the reason of the grandchildren are misbeliefs is unjust and farfetched. All this is not only not a fair method of treating a subject, it is an utterly unfair mode of reasoning. In these first two paragraphs the unfairness is seen in their too inclusive and sweeping assumption of things as facts which are not admitted to be facts, but which remain simple and unproved assertions. Take the statement that "the old religions are crumbling." This is affirmed, as though it were undeniable truth, as to all religions. As to some religions it may be true; but it is an assumption unsupported by the facts to affirm, to imply, or to take for granted that Christianity is crumbling. The statement or implication is denied. The writer is challenged to the proof.

Another statement, made as though it were unquestionably true, is this: "Never have men attended church so little." This statement, while it may be partially true of some places and of certain times, taken as a general statement is untrue. The stress placed on it by the writer shows that he uses it in a general sense, and not in a restricted or qualified form. As a general fact church attendance is not falling off; it is, on the contrary, increasing. The last census shows a larger relative

increase in church membership than in the general population. In the last ten years the evangelical Churches of the country increased forty-two per cent, or seventeen per cent more than the whole population during the same time. It also shows greater activity and liberality in Christian propagandism, not at all congruous with the suggestion of decadence in attendance upon church meetings and with the alleged dissatisfaction with Christian faith. Equally fallacious is the statement that "never have men attended hospital and asylum meetings so assiduously," which is affirmed as though it denoted greater interest in them than in Christianity itself. But this is a great fallacy, for the reason that the men and women who assiduously attend hospital and asylum meetings are regular attendants upon church meetings, and almost all are earnest Christians. They are interested in these humanitarian movements because they are Christians; and their assiduity in meeting these calls of humanity's needs is a proof, not of their failing interest in Churches or of less earnest devotion to Christ's religion, but of their growing Christian zeal and faith. It proves their diligent faithfulness in attending Christian assemblies and their earnest and honest devotion to the teachings and example of Christ. Indeed, this activity in humanitarian movements is itself applied Christianity. From Mr. Ehrlich's way of putting the case one would be led to suppose that infidels, backslidden Christians, freethinkers, agnostics, and theosophists were the only persons in this age who are engaged in promoting charitable and humane institutions, and that Christians generally, and especially orthodox Christians, were attempting to stay the progress of all charitable effort. The very reverse is the fact. The inspiration to the zeal and liberality displayed in humanitarian enterprises arise from the Gospel of Jesus Christ.

The advent and resurrection anniversaries of the Lord Jesus are from year to year more and more esteemed and observed by all the people of Christian countries, and especially by the people of this country. Why is this so? Because men are more and more in sympathy with, and more and more strongly believe in, the immaculate and miraculous conception and the actual, identical resurrection of the Lord Jesus by the exertion of divine energy. In celebrating Christmas they do not pay their adorations at the shrine of a mere man. The claim of



Christ to divine honors, if Mr. Ehrich's idea is correct, was the greatest of conceivable deceptions. He claimed to be equal with God. He was one with the Father before the worlds existed. He says, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." If these claims which Jesus made and insisted on are not just, if he is not divine—and according to Mr. Ehrich he is not—then to render him the honors which Christians lavish upon him is to apotheosize the most gigantic impostor known to human history, whose enormity is unparalleled in God's universe. Those who keep Easter Day do not worship at the shrine of a dead Christ. "The Lord is risen indeed." Christians worship a living Redeemer, "declared to be the Son of God with power, . . . by the resurrection from the dead." "He burst the bars of death and vanquished all our foes." He ascended up on high, leading captivity captive and receiving gifts for men, "that the Lord God might dwell among them." Easter Day means a risen Christ. His followers know him and the power of his resurrection.

This prophet of the "religion for all time" says that "Christianity is going down. Jesus is rising higher and higher." This cannot be true. Jesus is Christianity. He is its source, its life, its essential substance and upholder. If he is rising the Christianity he came to found, to teach, to exemplify, and to which he imparts vitality and inherent force cannot be going down. "And I," said Jesus, "if I be lifted up from the earth, will draw all men unto me." He has been lifted up. He is drawing men. His attraction is seen and felt in all Christian lands. In heathen lands his power is known, and Moslem and Buddhist and Confucian alike are yielding to his divine drawing. The author says:

The old faiths do not, cannot, longer satisfy. No faith can satisfy when its acceptance is based on the stifling of human reason. At the close of our century the mind of man is vigorously bestirring itself. The word has gone forth that it is the duty of man—a duty made plain by the gift of reason—to doubt and to examine. Doubt and fearless examination mean approach

to the truth; and the truth cannot consort with the superstitions of the past. An overwhelming majority of the children born of intelligent parents from this day on will refuse to accept the religious misbeliefs of their grandfathers. Huxley and Lyell have not lived in vain.

If Christianity were destined to go down under the wholesale denunciations of those whose "wish is father to the thought" it would long ago have been destroyed by the boastful assertions of Voltaire, Thomas Paine, and their later imitators and followers, Ingersoll and Ehrich. Sweeping generalities are not arguments. They cannot terrify those against whom they are directed. As if Christ had been discarded and rejected by his disciples, and as if the outside world were demanding his replacement through an agency of an easy-going agnostic or theosophist, this author continues :

A cry has been heard for "a restored Christ ;" for the lovely, sweetly reasonable, all-loving, faith-inspiring, divine man, in place of the mythical, incomprehensible, doubt-compelling, human God. Simplicity is the character of all discovered natural laws. Simplicity will be the character of God's religion—no redemption mysteries, no vicarious offerings, no trinitarian subtleties.

"A restored Christ" indeed ! But he must not be the "man of sorrows, and acquainted with grief" of Isaiah. He must not be the Christ of prophecy, on whom the Lord laid the iniquities of us all, who bare the sins of many, with whose stripes we are healed. None of that ! Let us no longer speak of "the Lamb of God, which taketh away the sin of the world." "Redemption mysteries" are not admissible here. Take other specimens :

Theoretically we ascribe superlative goodness to the Deity; but practically we do not credit him even with the loving instincts of a noble human soul. What earthly father—more especially if he needed nothing for himself—would desire his neighbor to bring him incense, praise, and sacrifice while one of his children lay neglected in sorrow, need, or distress ? . . . I maintain that from the remotest ages to our own times—from the first savage who offered up his enemy to the war-god to the Druid setting fire to great figures of plaited osier filled with human beings; to the Mohammedan slaying thousands with the shout, "Allah or the sword;" to the Aztec priest snatching out the heart of his sacrificial victims; to the Crusaders approaching the holy sepulcher after seventy thousand Moslems had been put to the sword; to the

pope's legate urging on the attack against the Albigenses, killing friend and foe with the cry, "Slay all, God will know his own;" to the holy inquisitor piling up the fagots around the unbeliever; to Charles V in the Netherlands, because of their religious opinions, hanging, beheading, burying alive, and burning over fifty thousand people; to the massacre of St. Bartholomew's day and the driving of over half a million Huguenots from France; to the horrible persecution of the Quakers in Massachusetts less than two hundred and fifty years ago; to the modern son of the Greek Church ruthlessly expelling thousands of Jews from Russia—all religion primarily devoted "to the glory of God" has left one long, hideous trail of suffering, of torture, and of blood. . . . I would turn man's eyes from heaven to earth, from God to man, from the saving of his soul to the simple service of man. . . . Believe if thou must in the Christian scheme of salvation, in an all-loving God who curses thousands of innocent generations because of the sin of Adam; who, repenting or relenting, in the shape of the Holy Ghost cohabits with a virgin and procreates his preexisting Son, whom he then has crucified, resurrected, and resealed on his right hand, to importune and cajole him not to punish or everlastingly burn his own erring children.

From the foregoing extracts it is quite obvious that their author has an intensely bitter and hateful animus against Christianity as taught and illustrated by Jesus. This disqualifies him from sitting as a judge on what he shows he had already hated, despised, and condemned before he assumed the rôle of judge. The one just and sufficient answer to the long list of outrages he cites from history, as to savage, Druid, Mohammedan, Aztec priest, the Crusaders, the holy Inquisition, the persecution of the Albigenses and Netherlanders, of the Quakers and Jews, and the massacre of St. Bartholomew, is that none of them is fairly attributable to Christianity. They were none of them the offspring of God's religion. They were neither inspired nor authorized by its letter or its spirit; and no one is more fully aware of this than the writer who adduced them. It is almost a surprise that he did not include the reign of terror in France, when a prostitute was deified as the goddess of liberty and half a million of lives were offered up in sacrifice to the rankest communism. The writer quotes Jesus as being the "lovegiver," in opposition to Moses, who was the "lawgiver." But Jesus himself sustains Moses and his law. Jesus says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

As illustrating still further the bitter, unreasoning animus the author bears toward Christianity look at this quotation :

I quarrel not with religious beliefs. Believe, if thou wilt, in the God of the Old Testament, who says to Saul, " Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Why did not the author quote the overthrow of Pharaoh's army in the Red Sea as an instance of God's severity and overlook at the same time the hundreds of years of cruel bondage of the descendants of Abraham? If the writer had recalled the great flood which occurred in China a few years ago, in which two millions of human beings perished, he would have found therein an apparent instance of God's severity which would have fully matched the case of the Amalekites in rigor and far exceeded it in scope. If he had fully known the conditions of Amalek he might have found extenuation for the apparently ruthless command given to Saul which he declares to be so horrible to him. If he had not possessed a bitter animus to gratify he might have found, even in the Old Testament, things to challenge his readers' admiration, as, for example, the purity and faithfulness of Samuel's character; the virtue of Joseph; the temperance and conscientious moral integrity of Daniel and his Hebrew associates; the magnanimity of David even to this same Saul and toward the three brave men who, in peril of their lives, went through the enemy's lines to bring him water from the well of Bethlehem. He might have found something which would represent in better light the God of the Old Testament if he had given the beautiful account of Ruth and described the noble heroism of Esther. When a man so far forgets himself as to pervert the plainest facts of history in his denunciations of Christianity he discounts his impartiality as a critic, his judicial temper as a judge, and his qualifications as the prophet of a new instauration.

His representation of what Christianity teaches as to God's cursing thousands of innocent children for the sin of Adam are as utter perversions of the real teachings of Christianity about Adam's sin as it is possible to imagine. If he had read the Scriptures half as carefully as he has perverted them he would have seen it stated, in Paul's writings, that in Christ Jesus

provision is made for freeing the children from accountability for Adam's sin. If he had read Moses he would have discovered, in Deut. xxiv, 16, a commandment very different from his perverted interpretation of the law of hereditary liability for ancestral sins:

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

This is Paul's version of this subject (Rom. v, 12-19):

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

The blasphemous caricature Mr. Ehrich makes of the Holy Ghost, of the Son, of the Father, and of the importuning and cajoling of God by the Son is more than absurd—it is indecent. After writing this libel upon the Almighty he adds that to him “this is blasphemous.” It is indeed! And why, except to gratify a malignant animus, did he utter it? It out-Ingersolls Ingersoll himself. It even exceeds Thomas Paine's ribaldry in his *Age of Reason* in the assault he makes upon the character of the female disciples of the Lord. It will take a stronger hand than Mr. Ehrich's to overturn the old faith of Christianity, now known in the whole world. Until he sets aside the old he will make but a meager showing in inaugurating the “religion for all times.” In a word, this gentleman has undertaken a big enterprise.

Besides the unfair spirit of this moral knight errant his thought is less of soul-saving than of body-helping. The soul is the highest part of man's nature. "The Son of man came to seek and to save that which was lost." Man's soul is lost, depraved, and on its way to the perdition of ungodly men. The most urgent thing is to get this human soul out of the gutter and bring it to the power, the love, and the saving grace of the Lord Jesus Christ. Evidently, Mr. Ehrich does not recognize sin as a great evil, demanding expiation and needing removal by a new, celestial birth. Sin, to say the mildest thing he could, is a misfortune, a sad mistake. Mr. Ehrich says:

I would turn man's eyes from heaven to earth, from the saving of his soul to the simple service of other souls. Here is the contrast between the religion of the past and of the future:

LOVE	
GOD,	MAN,
HEAVEN,	EARTH,
HEREAFTER.	NOW.

This is Mr. Ehrich's own definition of the new religion he seeks to inaugurate. There is no thought of God, of heaven, of the hereafter. Instead we are to love man, earth, and the present. Take another sample:

The religion which will yet prevail among men will hang "all the law and all the prophets" on one single commandment. It will demand that man shall love his neighbor more than himself; and the simple tenet of the all-embracing, world-sufficing religion will be, "Thou shalt love thy neighbor with all thy heart, and with all thy soul, and with all thy mind." And "neighbor" will mean, not only the nigh-dweller, but everything that breathes and blossoms in the universe.

After all this flourish of trumpets against the old religion of the prophets and of Christ the picture he draws of the future under the guidance of his new religion is precisely that which is described by Old Testament prophecy and realized in the modern history of Christianity as the effects of Christ's religion. Prophecy says of Christ's kingdom:

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isa. xi, 9.)

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness



shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place. (Isa. xxxii, 18-19.)

There are several fatal barriers in the way of this latest venture of infidelity which must be overcome before even a footing for it can be found. Let us ask:

I. What is the fault with Christianity? What evil hath it done? What good hath it not projected and performed? Can better principles of action be found than these?

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. (Rom. xv, 1, 2.)

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. (Rom. xii, 17-21.)

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. (Rom. xiii, 8-10.)

Is there any vice which can claim to find its sanction in Christianity? Is there any virtue which does not find root and support in Christianity? What plea or pretext can any one offer for seeking to supersede Christian faith and Christian living and to set up a newly projected religion, which can find place only by uprooting and overthrowing the system of Christianity which God planted in the earth and which has had such flowering and fruitage of good to man and glory to God?

II. Does this propounder of a new religion hold any authenticating credentials? Where are they? What are they? Can he show us any signs or right by which he claims authority as a prophet to teach a new religion? The prophet of this new unfaith and miscalled religion lacks credentials. Who vouches

for him? Let him show us the authority by which he says and does these things.

III. What power can Mr. Ehrich bring to the enforcement of his new law of loving others more than we love ourselves? If, in all the generations of dreary failure of the old law of loving our neighbor as ourselves, there has been wanting the necessary enforcing motive to induce its better fulfillment and to give humanity the help needed for its uplifting and improvement, what is the outlook for the success of a law which demands far stronger love and far greater helpfulness? The enforcement of the old law is urged by obligations of justice, gratitude, and piety. What motive exists or can exist which shall embrace the wider scope of this proposed new law? Where is the motive? Who can discover it? How can it be applied? A law will not enforce itself. Who then can enforce this?

IV. If these difficulties of lack of motives and lack of power to apply them could be set aside, and if the prospect for the enforcement of the new law were too obvious for denial or doubt, wherein could be shown the superiority of the new law of loving one's neighbors more than one loves himself? How much would it develop of self-reliance and self-help if others cared more for us than they care for themselves, more for us than we care for ourselves. It is said that the honey bees in the tropics will not lay by stores of honey, because no winter there enforces such necessity. This, however, is a mistake, as the writer knows from long observation. But if others provide for us more than for themselves, more than we provide for ourselves, then it would appear that all motive and opportunity for our doing for ourselves would be taken away.

V. Another stubborn difficulty in the way of this new religion for all time is more real than apparent. Socialism seeks to reconstruct society so as to make all men equal in property, position, and influence. Destroy the distinctions between good and evil by overthrowing the law of God, and the path of socialism is unobstructed. This effect may come in either or both of two ways: (1) By overthrowing God's authority, failing to recognize his claims to our reverent obedience to him, and so uprooting conscience; or (2) by destroying the second table of the law, which teaches and maintains the rights of property in

the individual man. The law of God and the religion of Christ are the basis and bulwark of our civil, political, and social institutions. The scheme of anarchy is the utter destruction of all existing institutions and the deification of humanity. Both those dangerous theories, whether so intended or not, are included in Mr. Ehrich's "religion for all times." Adopt his ideas, and we are landed where all infidelity inevitably tends, namely, in the deification of humanity and in the bitterest and most malignant hostility to God. It is the sheerest infidelity, the old cry of the red-handed assassins of the French Revolution, "Liberty, equality, fraternity—or death."

From the tribune of the French Jacobins Robespierre said: "I am ready to die at any moment for France." It will hardly be claimed that Robespierre was a saint; yet as is well known he proposed a new scheme of religion—that of the *Être Suprême*, "the basis of rational republican religion." When he was arrested he was not so ready to die for France. He resisted the officers, compelling them to shoot him; his jaw was broken, and a bandage under his chin and over his head held his lower jaw in place. A woman stood near as the tumbrils were passing to the place of execution. She had lost several sons by the decree of the bloody triumvirate—Danton, Marat, and Robespierre. As Robespierre passed on his way to the scaffold she exclaimed audibly: "Murderer of all my kindred! your agony fills me with joy. Descend to hell, covered with the curses of every mother in France!"\* When he was placed under the guillotine the bandage was removed. His jaw fell; he uttered a shriek. The blade descended. And so perished this founder of a new religion; while now, just a century after his death, the religion he superseded still flourishes as never before in all its long history.

\* Alison's *History of Europe from the Commencement of the French Revolution to the Restoration of the Bourbons*, vol. iii, p. 353.

Thomas A. Parme

## ART. VII. — PANTHEISM'S DESTRUCTION OF BOUNDARIES. — PART II.

As far as the scope of this article allows us we think we have shown conclusively that the pantheistic tendency of our age and the evolution doctrine, which is its legitimate daughter, have in large measure effaced the boundaries and are bent upon their entire destruction. Facing now the question, What dangers threaten us by this destruction of boundaries? we consider first the lesson which history teaches. For under like influences a state of society has been developed upon a broad scale for centuries together on the banks of the Ganges, and in part, also, in the Celestial Kingdom; and afterward both gnosticism and mysticism have inspired smaller circles with the same spirit. This is to us a beacon at sea, for a wreck is a fair image of what these states and circles show. In India's beautiful domain lives one of the most richly endowed races, profound in spirit, mighty in numbers, in the midst of tropical wealth—a people which in everything competes with our Western nations and may even exceed us. And yet that people is asleep, has long ceased to make history; and, almost without effort, Islam first, then the Mongols, and lastly England have conquered this royal people. However energetically a Keshub Chunder Sen lately organized his propaganda in a most masterly way to arouse his people from their deathly slumbers, he utterly failed. And the human ideal of the *Yogi* Hindoo still consists of a benighted hermit immovably staring into the sun, his loins girded with a serpent's skin, his naked breast covered by coarse hair, wild shrubs growing up about him, and a songless bird building its somber nest upon his holy shoulders.

And what has become of Lao-Tse's beautiful fancies in China? Mr. Balfour, who learned to know Taoism by personal observation, complains in his South Place Institute lecture that Taoism has lapsed into "a low and despicable superstition, into a religion in its worst and lowest sense, a hocus-pocus and an imposition." And when in the province of Kiang-si he called on the *Chang-Fien Shih*, or high priest of this sect, his holiness showed him in his beautiful palace to a room filled with earthen jars, carefully corked and sealed, in which by his magic power

he had confined hundreds of evil spirits. The self-degradation and cruel immorality of the Valentinians and Ophites among the Gnostics needs no new demonstration. The moral destruction which this self-same mystical pantheism wrought among the Beghards and their consorts, and in our country among the Antinomians, is well known from history. It all ended in the "rehabilitation" of the flesh, as Hundeshagen calls it. The common system is, "*quod Deus formaliter est, omne id quod est.*" Thus the boundary between good and evil falls away. "The will of God determines our disposition, and should a man commit even a thousand deadly sins by the force of such predisposition he need not even wish that he had not committed them." The lesson of history is sufficiently alarming. Feuerbach once wrote: "The eternal, supersensual death is God;" and, indeed, everything seems here to pass away in national and moral death. Of course this needs delineation, in broad outline, at least, which we will do in the order of our personal, ecclesiastical, and political life.

A thoughtful student who had suffered himself to drift with the tempting current of this stream prefaces his translation of one of Herbart's works with these significant words: "I allowed myself to drift with it because it promised my soul peace and rest. And what has it brought me? A feeling of powerlessness and of heaviness. Then I turned to Herbart and regained that buoyancy of spirit which was fast failing me." We understand this well; for when the boundary between God and the world falls away, and in the Holy Trinity we can no longer worship, the fullness of the richest personal life, the mainspring of our own personal existence, is broken. He who deals with God as his holy Friend deepens the traits of his own nature; and Herbart expresses it beautifully: "No longer to feel the need of this Friend were devotion to such loneliness as only egoism creates in the midst of society, making the dwelling of man a wilderness." No strong character can be formed when the etcher, who should deeply mark the lines in the metal, has his graver taken from him by the dreamer, who dissolves every line. Character demands strength of conviction coupled with firmness of will, a deep sense of a calling in life, bound up with faith of success in this calling; and these factors of our personality refuse to do service when the stability of lines in our con-

ception of life vanishes away and when there is no more faith in any known truth, nor in law, which governs the will, nor in God, who calls us to a lifework and who makes everything subserve its accomplishment. Underneath your feet the fountains rise higher, and from above the rain pours down to soak the roadbed, which was once well graveled and firm, and turn it into mud, where walking becomes stumbling and sliding. Hence the complaint, which was never more general than in our days, about the dearth of character, of impressive personality, and of men of iron will. In sooth, we need be no "admirers of the past" to stand aggrieved at the dullness of the faces about us, at their weakness of expression and want of manly power, in comparison with those portrayed on Rembrandt's canvases.

No, we do not look down with self-conceit upon agnosticism; and when we hear Tyndall reverently say, "Standing before this power which from the universe forces itself upon me, I dare not do other than speak poetically of a Him, a Spirit, or even a Cause; its mystery overshadows me, but it remains a mystery," then this agnostic reverence touches us more deeply than the Kantian refrain of God, virtue, and immortality. But forget not that the clearness of our human consciousness is here at stake; the clearness of our thinking becomes dimmed. In England science is defined as the statistics of what is measured, weighed, and numbered. "*Bene docet qui distinguit*" ("He teaches well who distinguishes well") is the rule of discipline from which our thinking, if it is to be sound, may not escape; but here the rule is made to read, "*Bene docet qui omnia bene permiscet*" ("He teaches well who mixes all things well"). And, as mentioned above, Hegel had to invent a new logic for this amalgamating process of thought. Before this cloudy manner of thinking the strength of conviction recedes. Everything clothes itself with the garb of modesty, which in reality is naught but hesitation and uncertainty, until in the end the thirst for knowledge turns its "love glance" upon the not-knowing, and Du Bois Reymond proclaims his "*ignorabimus*," which is followed by the agnostic axiom of Spencer. In this way it is not merely philosophy that languishes and the horizon of science itself which becomes narrow, but in practical life skepticism takes possession again of the human heart and draws the clouds ever thicker across the clearness of our vision, until



in the end that spark of holy enthusiasm is extinguished which can glow only in higher latitudes beneath the azure sky.

Sport is excellent, and we felt flattered when recently our batters and bowlers returned from England laden with honors; but it would cause us greater joy if we discovered among our youth enthusiasm for the honor of our history, for patriotism, and for a holy conviction in things lovely, pure, and beautiful. But alas! here, too, the erasure of boundaries stands offensively in our way, especially in the spheres of morality. The word "sin" became too pungent; "holy" was replaced by "brave," "brave" by "decent," and "decent" by "neat," a word descriptive of dress, not of personality. And how can it be otherwise, when the noblest thinkers of our age have reduced good and evil to a difference of degree; when the law for moral life is allowed to be fixed autonomously by the subject himself, by which every moral idea is robbed of its absolute character; when the æsthetic is exalted at the cost of the ethic, and the doctrine is proclaimed from our housetops that the sensual life also must demand satisfaction for its claims? Is the boundary between truth and falsehood still fixed? Is it still known what honor is? What is right if it be not the right of the stronger? Who distinguishes between theft and property? Where, above all, is the boundary which distinguishes guilt from fate, imputability from irresistible inclination? Has not Buckle statistically shown how each year there must take place so many divorce suits, so many accidents, so many murders with the dagger, so many others with the pistol, and so many, again, by strangulation? It is all the one process, which, restlessly turning the wheel of life, hurries it on from that which is real to the ideal. Why, then, be surprised that excise duties of a less honorable sort are ever enlarged; that the dissolute woman presses her claims with ever-increasing shamelessness; and that our sturdy Dutch integrity, which was once proverbial in the market of the world, buries itself in its legends?

Israel once sang, "I love the Lord, because he hath heard my voice and my supplications." Our age raves with altruism, because its heart is too faint for real egoism. And when the *noumena* withdraw themselves in the far distance and, at a still greater distance, disappear behind the ever-changing phenomena, and a *pontifex* is no longer near to bridge this

distance, nor a Curtius to fill this abyss with himself, then a poetry is still spoken of which with its thousand forms will brood upon this infinite void. But they forget that all poetry, to find its symbols, must start from the antithesis which exists between the spiritual and the natural. And therefore look at those who now occupy the seats upon Parnassus, where Vondel once shone, and Bilderdijk won his laurels, and where Da Costa lost himself in worship. Against this mystic poetry Herbart wrote: "The concept of God as the Father of men should be retained in its strength. A purely theoretical concept is worthless; an idea is bare of comfort." However, we do not satirize our age; God has infinitely enriched it, and in many respects it far exceeds the age that went before it. There are many worthy people now, many lovable people, who do not wear the purple, but who constantly remind us of it; but we miss the powerful figures, the great men, the stars of first magnitude. How have the stars, like those in Leyden, been extinguished one after another! Who is Caprivi compared with Von Bismarck? When Gladstone dies who will succeed him? Alas! the dynamic weakening can no longer be denied. *Epigonoï* have taken the places of heroes, and at their feet crowd the multitudes weary of life, whose satiety betrays itself in the dullness of their eyes. See how listlessness stares us in the face; how suicide attracts; how the number of our insane is ever on the increase. And when we think how this century began with placing man on a pedestal, higher than ever before, and how in closing it leaves him behind so weary of life, then does not this century seem like the soap bubble which glittered in the light as the boy blew it out on the air, but which, as he blew too hard, condensed into one unsightly drop?

Europe has twice known such periods of spiritual atrophy, once under Roman rule, and again at the close of the Middle Ages; and both times the Church of Christ caught the paralytic by the hand and lifted him up so that he walked and life once more coursed freely through his veins. Hence the question arises, Will the Church of Christ be able to do this again? And is there no cause for increasing anxiety when, by this blurring and eventual destruction of boundaries, we see the Church of Christ inwardly ebbing away her life and outwardly reduced to an ever-narrower ecclesiasticism? If there is one

who protests against the idea of evolution it is He who came down from the Father of lights in order to reveal himself as God in the flesh. Christ is *the* miracle. It is Bethlehem that opens a branch in the line of human genealogy. "Immanuel's resurrection" breaks through the order of nature. And when the Church of Christ starts out upon her mission in the world her deeply marked characteristic is not to be of the world. Hence the Church of Christ stands *ipso facto* opposed to the unity dream of the pantheistic process, and denies that salvation can ever come by evolution to a world lost in sin. This is her character and her nature. Abandonment of this antithesis is the sacrifice of her character. She must hold up this dualism in the face of the unregenerated world. And as soon as the boundary is blurred which separates her from the natural life she ceases to be the Church of Christ. This, of course, is the very thing opposed by the pantheistic tendency of our age, and no less sharply by the principle of evolution. Pantheism cannot triumph unless the stumbling-block of the cross be taken out of the way; the evolution theory cannot exist if that notion of Golgotha be not removed. Hence the assertion by a German philosopher, that "where culture breaks through there can be no more Church." Hence Hegel's statement that the State, as "the divine will in the present," must make the Church subservient to its end, until finally she be dissolved in the State. Hence Rothe, who was himself a theologian, threw away his honor and committed treason to the Church, by prophesying her rapid declension and disappearance in the State; and from this, no less, comes the cool determination of the leading jurists in Germany to forge the shackles by which to chain the Church. By a circle of almost thirty professors of law, among whom Ihering was one, the doctrine has been published that the Protestant Church "is a purely worldly organization," and, stronger still, "that, rightly considered in the sense of modern ecclesiastical law, the Church is only a part of the world." This shows whither this erasure of boundaries leads us; and we are no longer surprised at the boldness of Professor Lorn in writing that the Church of Christ is nothing more than a *Religions-Verein*, and that the present relation between State and Church "rests on the principle of the sovereignty of the State, to which even the Church

is subjected." This would not signify anything if the watchers at the boundaries were found at their post, or, at least, in the camp of the Church. But it is well known that the opposite is true. They who rise up for its defense are put outside the boundary line. Every boundary of confession is wiped out by the public proclamation of liberty of doctrine. The Church must be as like a worldly society as one drop of water is like another. Even though Christ be denied by all the people it must still be named the people's Church. He who believes in no Father in heaven may proclaim unto the people his philosophy as Gospel. And, when hope is fostered that "believing" theologians will rebel against such repulsive contradictions, the *Vermittelungs-theologen* of every predilection may be seen willfully wiping out the confessional boundary and adding ever more freely their philosophic wine to the pure juice of life, as if bent upon the entire destruction of that deeply marked boundary line of our Christian mysteries which separates God's holy revelation from our darkened reason.

No resistance, therefore, can be looked for from this quarter against what Hermann calls "the spiritual disturbance" of our age. As long as a spiritual *tohu va bohu* remains the lauded ideal among these leaders no invincible principles of morality, no deeply inculcated convictions of soul, nor any fixed, general ideas can come to our people from their ecclesiastical guides. But the restoration of a fixed point of departure, of a religious and moral "place where to stand," in view also of the social storms foretold by our political meteorologists, is the only saving means by which a footing may be regained by our generation. Recover the faith in a last judgment, and as long as we hold this faith we may calmly witness the constant violation of right in the earth, which is practiced not merely by public offenders, but by legislative bodies and by judges. For our sense of right is secure in that of God, which he himself shall one day avenge. Proceed, however, upon the half-truth of the pantheist, that "the world's history is the world's judgment," and we must secularize our sense of right; that is, we may recognize no longer any law except that which amid constant changes the authorities create and maintain. And by this fluctuating notion of right (since the *jus constitutum* is never at rest) we destroy the majesty of law in the minds of those who live under it.

This has been accomplished. Von Stahl confines absolute right within the boundaries of our human economy, and does not see how it has its primordial rise in religion, and how all ethical right is rooted in this religious right of God over his creature. All this is the result of Kant's partially correct endeavor to interpret right as the shield of liberty, or of Fichte's effort to assign its rise to the struggle between the double ego. With Hegel, therefore, it is put down as a morality of a lower order. According to Ihering it is born from an "end-impulse of society." In Darwin fashion it is reconstructed by others as the mechanical product of historic and external factors; while the later Herbartians perceive it as the cruse of oil which the seaman pours upon the seething waves for the salvation of ship and crew. But, endless as these representations of the origin of right may be, the idea is common to them all that it is only by the State, as the instrument of society, that absolute right receives its sanction. It is too bad that, with the exception of Von Stahl, none of these men hold to the immutability of State authority. The scepter of authority is swayed now by one party and again by another—Napoleon is superseded by Bourbon, Bourbon overcome by Orleans; and in this wise is formed the series of those who make themselves master in turn of authority in the State, because for a while they are the stronger. He therefore rules the State who actually gets the power in hand; and in this stronger one who establishes right and law, the right of the stronger triumphs, not merely *de facto*, but likewise in theory. And by this the boundary falls away which separates the authorities, as the powers ordained of God, from the people, who, by the same God, are appointed to be subject unto them. Both are dissolved in the one all-sufficient State. The State takes the place of God. The State becomes the highest power, and the fountain head also of right. The higher powers exist no longer for the sake of sin; but a State is the highest ideal of human society—a State, before whose apotheosis every knee must bow, by whose grace alone we live, and to whose word all must be subject. And when in this wise the boundaries are destroyed between the authorities and the people, between the authorities and Him whose servant they are, and consequently between right as a divine ordinance and right as a magisterial command, nothing remains but the one single State, making

provision for everything, in which all human energy seeks its ideal development.

A great danger lurks in this; for, however eloquently the boundary has been reasoned away between the authorities who rule and the people who must obey, that duality does exist, a duality from which of necessity is born a twofold strife, the strife of the State evermore to increase its power over the people, and the strife on the part of the people to make themselves masters over the State. Absolutism from one side and anarchy from the other stare us in the face; and the question has already been raised whether constitutional public law has not served its time, and whether the parliamentary system has not outlived its usefulness. The next step is to found upon the ruins of our civil liberty the government of Schleiermacher's *virtuosos*, that is, of those who are learned and genial—a repetition of our old regent's-misery, clothed this time in the scientific garb.

But against this, of course, the people rebel. The boundaries have been destroyed; why then longer render homage to him who is high and declare those who are low politically under age? Are not rich and poor an antithesis, which, since all boundaries have been effaced, offensively disturbs your much-lauded harmony? Why render obedience, when authority finds no more support in the conscience and right is no longer founded upon eternal principles? Power has its rise in the State, and we are the people; we, the millions, constitute the State; hence ours is the power, the power also to recreate the right, and we will enact that right in such a form as shall satisfy all our senses. And what can you do, ye mighty ones of earth, ye that extol in song the State-apotheosis, how oppose this wild cry of nihilism? By the conscience? But that you have disjointed. By the moral senses? But these you have set afloat. By the fear of the final judgment? At this you scoff yourselves. By the majesty of law? This you have violated. By the influence of the Church? This you have destroyed. No, nothing, nothing remains to you but your power. Upon actual, positive power your entire building has been raised. And with your power you may still offer resistance for a long time, for your forces are stronger than ever (and fearful havoc they may create); but woe unto you when in the end this poison begins to work among your armies and as a cancer feeds upon their vitals. For



then you are undone. Then these people, armed by you, before the sun has set upon that day of vengeance shall with a single stroke dispel your enchanting power, and, while crushing you to the earth, proclaim it loud and far that boundaries are no more, that all has become evolution, and that they but inaugurate a movement which could not fail in your pantheistic process!

Max Müller once sketched the *nirvana* of the *yoga* in the picture of a lamp which was being extinguished. Toward such a social *nirvana* we shall see the nations of Europe move, unless something be done to stop the weakening of boundaries. When, in the human body, the boundary is disturbed between the tissue of the veins and the flesh of the muscles, then, with an *ἀνάγκη* (necessity) which is irresistible, there follows the decomposition of the corpse.

France was not saved twenty years ago by the injudicious supply of arms to the mob, nor by Gambetta's wild hue and cry that not an inch of ground nor a stone of the stronghold should be surrendered. No escape was possible through the iron network with which Von Moltke had invested France, and in the old imperial town of Frankfort the Gaul capitulated. But this did not finish France; for when, at length, it wisely took copy from Prussia's example after the battle at Jena, and forcibly restrained its chauvinism and exerted its utmost efforts in home discipline and recovery of strength, it soon appeared possessed of so much energy of national life that Germany's emperor already feels uneasy and has called out ninety thousand more men per annum for the better protection of his frontiers. Is there no lesson in this for us, when, having shown the erasure of boundaries and the dangers which it threatens, we face the final question, What resistance may we offer?

In sooth, the present condition of believing Christianity is very like that of France after Sedan and Gravelotte. The assault made upon us has not been successfully beaten off in any single point. Stronghold after stronghold has been abandoned. Treason has been committed, time after time, within our own ranks. Intoxicated with transports of joy, the enemy prophesies the near dawn of the day of our entire defeat. And he is quite correct. With shame we must acknowledge the cowardliness and lamentable want of tact which have characterized our Christian conduct during these last hundred years in

this strife against unbelief. And if any one thing is able to strengthen our faith that One greater than we has battled for our people it is the surprising fact that, in spite of such ill-directed resistance, our strength has not waned, but has grown intensely stronger.

We have nothing to say of the doctrinaire. God be praised ! the last echoes have died away of the hollow phrases whereby stupid self-sufficiency deemed itself able to vanquish a Strauss, to disarm a Darwin, and to drive a Kuenen out of the fight. These were the scoffing bulletins of the princeling who gathered bullets at Wissembourg, the boastful call of men utterly ignorant of the enemy, both in his earnestness and in the strength of his weapons. And, as it always happens with the boastful pride of cowards, of the ten who protested then so loudly perhaps eight now appear among the leaders in infidelity. No, when we consider what resistance has been offered we refer not to that ineffectual skirmishing, but rather to the earnest three-fold effort put forth to save the threatened position, whereby men gathered under the banner of the apologist, the compromiser, or the amphibian.

Apologetics have first been tried. As often as the outworks were attacked the defenders of Christian truth hastened to the breach to answer each shot from the enemy with a ball from their own cannon. Wherever the enemy showed himself they crept after him in trenches. Though often repulsed with bleeding heads they still held firm, and, with a sturdy patience which compels respect, lance crossed lance, dagger sharpened dagger, and blow followed blow. But, in spite of this defense, they gained nothing ; for on the heels of one host of objections, which were upheld for a moment at the most, another army of still heavier critical grievances loomed up at once. Meanwhile they permitted the enemy to prescribe the plan of campaign, fell in consequence into hopeless confusion, and in the end were cut off from their own basis of operation. The lamentable course of that apologetic resistance is well known. A rustic militia measured itself against a Prussian guard. And hence the endless series of concessions, till at length the bravest hero lost the fire of his eye and all courage from his weary heart in the grief of disappointment.

No wonder, therefore, that, in view of this sad spectacle, our

*Vermittelungs-theologen* felt themselves more attracted by the role of the *Mittelsmann*, as our German neighbors say. All too trustfully our apologists had entered the unequal strife; these with deeper vision, gentler feeling, and riper philosophy correctly saw how unproductive such clumsy striving must be, and, therefore, peace-loving as they were by nature, they rather employed a spiritual polity. So they entered the field preceded by the white flag of truce, and, as the enemy drew near, ordered the trumpeter to blow a *pax vobiscum*, and readily assured the men of modern views of their warm sympathy with their modernity and of their deep dislike for the old school; yes, that they would like nothing better than the honor of marching with these moderns, if only the name of Christ could be embroidered on the banner and the cross ornament the top of their standard. And the success of their polity was naturally brilliant. "Modern-orthodox," a genuine pantheistic compound, was the adopted name of the new auxiliary. And we behold the heroes who were to rescue our faith do service as sappers, charged with the clearing away of "orthodox obstacles."

However (whether under the influence of De Genestet who shall say?), the compromise method soon ceased to enchant; and then, at length, we beheld how men gathered under the shield of the amphibian. Jacobi had been a heretic in his intellect, but a believer at heart. If, then, this dualism in feeling of Jacobi were supported by the philosophic monism of Herbart and by the *Erkenntnistheorie* of Lotze, how safe the position would be, how easy would be their movements, and how freely would they hunt with criticism to their very hearts' content, and still engage in prayer with the pious wife! That was it. Head and heart, the intellect and the will, must be divorced; *Werth-urtheil* was the magic motto which would save from every dilemma. And thus arose that generation of spiritual amphibians who plunged so playfully into the depths of the modern waters, and again would nimbly scale the river-bank to graze in the sweet clover of the hallowed Christian pasture. But there was no defense in this. A dualism of principles gives no system. And, moreover, our Christianity is a revealed, historic religion, which at every point of the way inexorably faces us with ideas which demand analysis and with facts which must find room in our cosmos.

However highly, therefore, we appreciate the intention of these three classes of defenders, and however much we owe to their study of detail, we cannot be incorporate with them—not with the apologetes, because no plea can avail when reason is both defendant and judge; not with the *Mittelsmänner*, because they exhaust their strength in a monstrous marriage, and “hybrids do not propagate;” and not with our spiritual dualists, because logic and ethics have but one consciousness at their command, and all such spiritual divorces must end in hypertrophy of the head coupled with atrophy of the heart.

An altogether different and much safer method was employed wherever resistance proved effectual. God calls Abraham out of Ur, separates Israel from the nations, and thus, in real life, casts up a dam against the flood of paganism. Christ comes and forms in Israel a following of his own, which, by separation from the world, is being trained to vanquish the spirit of the world. In the sixteenth century similar resistance was offered by men who withdrew their forces within self-created bounds to regain strength, in order, by life's reality and deeds, and not by theories and phrases, to strengthen themselves for the strife which awaited them. In the self-same manner Von Stein rallied Prussia after Jena and France has restored her strength. And, as regards our struggle, they who adhere to the Christian faith and appreciate the danger of the destruction of boundaries must begin by drawing a circle about themselves within which to develop a life of their own, of which life, thus constituted, they must give account, and so to increase strength for the strife which is upon us.

This is the only method which, as often as correctly applied, has stood the test of fire, which Rome never abandoned, and which is the only rational one again to pursue. How have pantheism and evolution risen to be so powerful? Certainly not because of Kant or Hegel, Darwin or Haeckel, for no single man can transform the spirit of his time if he be not himself a child of his time. No, the general mood of mind, the temper of soul, the inclination of heart, all of life down to its deepest impulses, had risen up in rebellion at the close of the last century against the boundaries appointed by God; pantheism was in the air; and Hegel and Darwin, as children of their age, only hastened the birth of the monstrosity, which our age had long carried

under its heart. There is no need, therefore, to exhaust our strength in a conflict of words. So powerful a movement of life can be faced with hope of success only by the movement of an antithetic life. In opposition to those who efface the boundaries both in life and consciousness a life must be developed with deeply marked character lines; the floating fogs of pantheism must be confronted with the clear and positive utterances of a truly embraced confession; and in like manner the exaltation of the world's *dictum* must be opposed by the absolute authority of the Scriptures. Thus an independent basis of operation will be regained and a reality will originate which already as such exercises an influence upon our inspiration. Thus only will a fortified line present itself at the front which will render it possible to postpone a giving of battle until quietly and definitely the forces are developed, the weapons sharpened, and the ranks well exercised. Thus also is revived that holy comradeship, that confidence in one's own cause, and that enthusiasm for the colors of the banner which double the strength of every army.

That this system demands great sacrifice is not denied. It compels an entire break with much that is attractive. It cuts off all intercourse with the nobler heathen, however fascinating that may be. A great price must be paid for it; and, worse yet, it will cause the resolute man all manner of family inconvenience, and will render it difficult to find a position in life for the support of oneself and family. But with the Scriptures in hand we declare that this sacrifice must be laid on the altar. "He that loveth father or mother more than me is not worthy of me." Christ came not to bring peace in a pantheistic sense, but to make discord among men, that is, to establish a boundary which none can remove between those who touch the hem of his garment and those who reject him. And therefore this system must not be accused of exclusivism. Of this they are guilty who on their own responsibility establish a false boundary that separates things which belong together. But this reproach will never touch the system we commend, for at the very point where the boundary is drawn by our deepest conviction of life the pigeonhole system lies condemned, and broken down is every false wall of separation. This system has as little in common with the recluse who shuns the light of the outside world.

Living in a house of one's own by no means forbids a going abroad in every pathway of life. And, as we said above, behind our line we desire to arm ourselves more completely that we may be the better ready for the strife.

Of one claim, we grant, we can make no surrender; it must be born within us—that we believe. Even as we are stabbed by those who announce themselves as the enlightened and the civilized and label us as the “nonthinking part of the nation,” so they must suffer us to wound them as often as we distinguish ourselves as “believers” from the “nonbelieving part of the nation.” But this is the very thing in question. It is the protection of that boundary for which we stake our very life. They deny the fall by sin; for us it stands firm and fixed. And therefore they cannot recognize a boundary which is established by the entrance of grace, while for us this transition is one from death unto life.

We are taught by the word of God that sin not merely spoiled the will and corrupted our nature, but that it also darkened the understanding. On the contrary, the palingenesis not merely renews the will and transforms our nature, but also sheds a light of its own into our inner consciousness. He who believes receives not merely another impression of life, but is also differently affected in the world of thought, which difference cannot be better interpreted than by Augustine's celebrated *interrogatorium*. Augustine had himself been a pantheist at first, and had not been able to conceive God otherwise than as hiding in the *ὕλη*. But when, led by the Spirit of God, he turned away from the *Jesus patibilis* of the Manichæans and fixed his gaze upon the Man of sorrows, then, with the self-same ears with which he had heard the sound of the particles of light in leaf and stem, he now heard this entirely different speech of the creation. Then, as he writes in his *Confessions*,

I asked the earth, and it answered, “I am not He;” and whatsoever are therein made the same confession. I asked the sea and the deeps and the creeping things that lived, and they replied, “We are not thy God; seek higher than we.” I asked the breezy air, and the universal air with its inhabitants answered, “Anaximenes was deceived; we are not thy God.” I asked the heavens, the sun, moon, and stars; “Neither,” said they, “are we the God whom thou seekest.” And I answered unto all things which stand about the door of my flesh, “Ye have told me concerning my God



that ye are not he; tell me something about him." And with a loud voice they exclaimed, "It is He who hath made us!"

In the grandeur of the faith Augustine was now another man, and therefore he heard differently and thought differently. Then also he heard the voice of God addressing him in the Scriptures; and our circle holds this in common with Monica's great son. We also bow ourselves before that Word; and therefore that Word also draws the boundary line between us who camp behind our line and those who live beyond it. We are often told that we cannot hold this opinion in sincerity; the pious housewife may, but not the man of science. And he who throws away his respect exclaims, "Ye are deceivers!" Of course, they who are not stupid must agree with such wisdom or else have their integrity suspected. We are familiar with such ways. But this much must be granted: faith in the Scriptures can never be the result of criticism, for then no one could ever have believed, as criticism is not yet a finished science. Moreover, how could the Scriptures ever excite faith among the humble laity who understand nothing of criticism? If then it is very true that in the Scriptures there arise many difficulties and objections which have by no means been straightened out, this does not delay us, this does not trouble us, since we stand on other ground. In 1794 it was Kant himself who denounced "*die Keckheit der Kraftgenies*," which deemed itself to have outgrown this norm of faith, and added these weighty words:

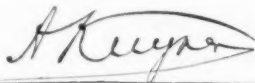
If ever the Scriptures which we now have should lose their authority, a similar authority could never more arise, for a miracle like that of the Scripture authority cannot repeat itself, simply because the loss of the faith in the Scriptures which was maintained for so many centuries would render faith impossible in any new authority.

And the deep significance of these words was felt by us years ago when first we read them. In the Scriptures we have a cedar of spiritual authority which for eighteen centuries has been putting forth its roots in the life-soil of our human consciousness; and beneath its shadow the religious and moral life of humanity have increased inconceivably in worth and merit. Now hew this cedar down, and for a little while green leaves will still appear upon its downcast trunk; but who will give another cedar for the children of our people? who guar-

antee a shade like unto this? This is why we have bowed before these Scriptures with the unaffected simplicity of the little child, in simple faith, and not as a result of learning; for this we have zealously defended these Scriptures, and now rejoice in our soul as we render thanks unto God for seeing a new increase of faith in these Holy Scriptures. You know we are not conservative, but this is our conservatism: we seek to save the foliage of this cedar for our people, lest shortly they should be without a covering in a barren, scorching desert. As our Saviour believed in Moses and the prophets, so we desire to believe in the Scriptures. For he who in this matter of the Scriptures accuses Christ of error attacks thereby the mystery itself upon which is founded the whole Church of Christ, denying that he should be our Lord and also our God.

"Isolation is your strength." This is the golden motto Groen van Prinsteren bequeathed to the *issus de Calvin*. What we have said is plea for this significant device. And is anyone afraid lest, under this motto and by this system, poetry be sacrificed to pantheism and the unity of the cosmos to evolution? Then listen how from the tents of the saints throughout the earth there arises one voice, which gathers everything that lives, and breathes, and thinks, and does not think into an entirely different unity, namely, the unity of praise; as the ancient player on the harp sings of a God who "has established an order for his creatures which they cannot transgress," so that, with the sound of cymbals, all, all may sing in unison:

Praise Him, ye heavens, and ye waters that be above the heavens;  
Praise the Lord, ye earth, ye dragons and all deeps.  
Praise him, ye mountains and all hills, ye beasts and all cattle,  
Ye fruitful trees and all cedars, ye kings of the earth and all people,  
Both young men and maidens, ye old men and children;  
Let all praise the name of the Lord.  
For he hath exalted the horn of his people,  
The praise of all his saints, a people near unto him.



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## EDITORIAL NOTES AND DISCUSSIONS.

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OPINION.  
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ONE is sometimes on the verge of saying that the Bible has suffered less from its avowed enemies than at the hands of its professed and doubtless well-meaning friends. Interpretations have been put upon the word of God which have discredited it before the intelligence and moral sense of multitudes of the thoughtful and the earnest. Ministers lacking intelligence have fulminated indiscriminate denunciations of fiction, whose sermons were as truly works of imagination and as far from facts as any novel, and as unworthy of the pulpit as the haggadic legends of the Talmud would be of a place in the sacred canon. Men of fluent tongues, who did not take the trouble to be students of the Scriptures, have taught all manner of strange things from behind the open Bible, and have dressed up the inspired text in such grotesque embellishings, with no warrant save their uninstructed and reckless fancy, that, instead of being preachers of the word, they became nothing better than chartered libertines of the imagination, posturing and prancing in a sort of religious *mardi gras*. In a clerical circle it was remarked concerning a certain crowd-compelling minister, whose expositions of Bible history and doctrine were as wild as his antics, "Well, we must admit that he has obeyed the injunction to stir up the gift that is in him and make the most of it;" and, on the question being asked what the man's gift was, the reply came, "His imagination." It were better for a minister to confine himself to simply didactic and hortatory preaching, enforcing repentance, holiness, and the practical duties of life on the basis of the Decalogue, the Sermon on the Mount, and the thirteenth chapter of First Corinthians, than to be conjuring with texts to see what novel notions he can suck out of them or pump into them, a course certain to result in farfetched, forced, and fantastic explanations and many petty puerilities of interpretation.

Perhaps no branch of Bible exposition has been more overstrained than typology, wherein the propensity to ride a hobby has frequently appeared. We recently encountered a volume whose eminent author had typology "on the brain." To a degree the human mind is apt to find what it seeks and to see what it looks for. The optimist who looks for reasons of gladness will, by mere force of his disposition, magnify and multiply the actual reasons. A lover will probably see excellences in his lady which are not really there. A fault-finder on the lookout for flaws in everything is likely to allege some things to be imperfections which are not so. The credulous victim of superstition, expecting ghosts, can see or hear them almost any dark night. A population believing in witches can find enough of them anywhere to keep the gallows and the stake well sup-

plied. The natural and sometimes dangerous proclivity of the medical specialist is to regard the pathologic condition in every case as originating in the particular physical tract covered by his specialty; whether it is there or not he sees what he is in the habit of looking for. Similarly, some Bible teachers, who might properly be called professional typologists, discern parallels, prophecies, and intentional adumbrations everywhere. The mind that sets out to hunt for types and shadows is sure to find strange similitudes containing startling significance. It only needs that two characters or events have some feature in common and one be antecedent to the other for certain expositors to discover subtle resemblances which perforce make the former a type and the latter a fulfillment of the type. In such hands Scripture narratives, which are sufficiently valuable as simple history and were never intended to be treated as anything else, become deep depositories of foreknowledge and preintimation.

This propensity to set forth all personalities and events of the Old Testament as prophetic types of later things has brought prophecy into contempt. A few men make too little of Bible prophecy; but they are less injurious than the larger multitude who have made too much of it, setting up claims for it which no facts substantiate. That typology has been heavily overworked is seen in such examples of it as the following: that Abraham is a type of Christ, because he obeyed the will of God; that his tent is a type of the Church; that Joseph in the pit is a type of the Church in the wilderness, and Joseph reigning in Egypt a type of the Church triumphant; that Joseph is, as well, a type of Christ, inasmuch as he saved his brethren; that Samson is a type of Christ, because he suffered himself to be bound with cords, and also because it was immediately after his marriage that Samson made the first display of his might against Philistia, just as it was at a marriage that the Son of Mary first manifested his miraculous power; that Samson slaying a lion was a prophetic type of Jesus encountering Satan; that even Sisera may be regarded as a type of Christ, and the mother of Sisera awaiting his return as typical of the Christian awaiting Christ's return! It is amazing to find in sermons, Sunday school magazines, and lesson leaves how many Old Testament worthies and unworthies were types of Christ—not only Moses and Joshua and David, but likewise all the judges, because they were saviors of their brethren; and how many even were types of John the Baptist, among whom, we are told, was Elijah, because, as a dignitary of the English Church has actually written, "as the persecution of Elijah by the king drove him, as it were, for refuge to the fiery chariot," so "the persecution of John by Herod ended his sufferings under the sword of the executioner and sent him to his rest." Who would believe, before the fact, that an Anglican bishop could be guilty of such astounding and outrageous exegesis? Is it in the power of the bitterest enemy of Christianity in all England to do as much toward bringing the Bible into contempt? This is typology gone mad through being overworked. Equally justifiable would it be to go type-hunting through ante-biblical ages to the time when the mountains were brought forth, and to point out how

obvious it is that the Mountain of the Holy Cross was set in the Rocky Mountains by the Creator as a prophecy of the crucifixion on Calvary. An American satirist was of opinion that William Shakespeare could not have been a successful Washington correspondent of a New York daily—he lacked the requisite imagination. In the presence of such biblical literature as we are considering one must doubt for the same reason if Shakespeare was qualified to be a typologist. In addition to the wonders of monomaniac typology much information which might be labeled, “Important if true,” is furnished us, such as that when Abraham received back Isaac from the altar he foresaw the mystery of Christ’s resurrection; that it was Satan who appeared in the person of the dead Samuel; that Melchizedek was no other than the patriarch Shem in disguise!

We are not implying that the Lord hath not more light and truth to break forth from his word. On the contrary, we are sure that the thorough, exact, and comprehensive student of the Bible will become a steward of the manifold mysteries of God, able to bring forth out of his storehouse things new as well as old. We believe in a long, progressive ascertainment of the mind of God, of the deep meanings of divine revelation, and of its universal applicability to human life. We are protesting only against treating the word of God as essentially cabalistic. We object to the sort of commentators and religious teachers who extract from or put into scripture passages meanings not to be discerned there by any ordinary Christian mind; and we like them no better when they justify their transcendental exegesis on the ground that these things are spiritually discerned and are visible only to themselves because of their superior spiritual-mindedness. Our objection and dislike are founded on the fact that many of the meanings they report seem to us at variance with the general tenor of Holy Scripture and foreign to the spirit of Christianity, which is a “spirit of power, and of love, and of a sound mind”—not of any one of these alone, but of all three together. We prefer scripture interpretations which bear evidence of having been obtained by minds in close contact with the record itself, rather than those which seem to have been constructed by some traveler far from home who had forgotten to take his Bible with him. If there be an animal—elephant, giraffe, or whatever else—which we cannot study with our own eyes we choose to take our description of it from the scientific books of natural history, and not to have it evolved for us by a German philosopher out of the depths of his inner consciousness. In like manner we prefer to have Scripture interpreted to us by direct and minute scientific examination of the plain, natural, obvious, original meaning of the text, and not by the pietistic lucubrations of any mystic, however devout, who offers as the teaching of revelation the suggestions, meandering reflections, and vagaries of his own mind. There is not so much to fear from critical scholarship, which makes some mistakes, as from ignorance, which never goes right in matters requiring intelligence except once in a thousand times by accident or “luck.” If a dear life were in peril we would sooner put the case into the hands of a competent medical man, many and fatal as the mistakes of physicians

have been, than into those of one who was not a graduate of any medical school. The style of interpretation with which we are finding fault does not stop with being absurd; it amounts often to a gross profanation of the divine book. To take such liberties with Holy Writ is to play such fantastic tricks before high heaven as might make the angels weep. Swedenborg, with amiable intentions, carried the imaginative method to its last possible pitch in his elaborate system of "correspondences" and "applications."

The Bible is not alone in having been subjected to such treatment. Certain men who deemed themselves scholars have applied this style of exposition to the great pyramid, and also to the zodiac and its twelve signs, with the most fearful and wonderful results in the amount and quality of the information obtained, derived apparently from no known records, but magically produced from secret fountains of knowledge hidden in the intricate recesses of their own mysteriously wise and inventive minds. When men holding the position of public teachers publish such stuff we are reminded of the man who was told he would better not know so much than to know so many things that were not so; and we say, if this be scholarship let us rather sit at the feet of some plain man endowed with common sense, sufficiently sane to distinguish between his fancies and reality, and honest enough not to pretend to knowledge where he has no facts. We venture to suggest the question whether even such a book as Guthrie's *The Gospel in Ezekiel*, noble as it is in many ways, evinces in all its parts a wise and warrantable use of the Old Testament. Some have set out to find the Gospel in the stars, and have succeeded in reading into them a good deal that neither astronomers nor inspired sages ever saw there. The myths and legends of ancient mythology are just as susceptible of this sort of treatment in the hands of genius, and have in fact been expounded in recent years on the imaginative plan by men who almost make it appear that in those old mythologies lay hid such treasures of wisdom, earthly and heavenly, that the mission of Christianity would seem superfluous, no further revelation being necessary than those blessed Greeks and fortunate Romans possessed, locked up in their fine Olympian schemes of gods and goddesses. Reading these expositions, we are moved to wonder why the only competent exegetes of these secret gospels should have come along several thousand years too late to be of any help to the nations and generations who invented and believed in all that mythologic lore.

Our much-abused Bible has been made responsible for many things it does not teach; as, for example, when it was represented as fixing the creation of the world six thousand years back, whereas it named no date, but only said, "*In the beginning* God created the heaven and the earth." The inspired truth has also suffered by processes resembling the following: first, a narrow misconception, formed upon some fragment of revelation; then, a searching of the Scriptures for confirmation of that conception and a tearing loose from their connection of passages to be used as proof-texts; then, the erection of the misconception so supported into a dogma;



finally and most lamentably, the making of that dogma, incorrect as it is, and inessential as it would be even if correct, a standard of faith and a test of orthodoxy. So much of this unwisdom has been perpetrated in the past that we do not wonder when, in any religious body, wise men protest upon occasion against the creation of new standards and the further multiplication of tests of orthodoxy.

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THE business world is always swinging between excessive confidence and unreasonable distrust, reaching either extreme periodically. Unreasonable distrust has prevailed during this year, and many failures are the inevitable consequence. The causes of distrust have existed, but have been exaggerated in the imaginative temper of our people. One of these causes is that "the people have ordered" a great economic change from protection to free trade. Sensible persons do not expect this change to be made suddenly, if it is really to be made at all; but it is still a check to manufacturing enterprises, and has tended to arrest the expansion of production which had been going on for a decade. That this expansion was itself dangerous may be believed without affecting the fact that the check is one of the conditions of the prevailing distrust.

A more seriously dangerous condition of distrust is the silver legislation of recent years in the face of the fall in the bullion value of that metal. The causes of this fall are two—decreased use of silver as money by the great commercial nations, and increased production of silver, especially in this country. Practical men know that anything must have less value when more of it is produced and at the same time its use is decreased. This touches business at the very heart, because our silver laws have compelled us to ask, How many cents are there in a dollar? The great body of our people never asks this question. It did not ask it in 1864, when a dollar had barely fifty cents in it. But men who borrow and lend money had to ask it in 1864, and have to ask it in 1893. The borrower is least apt to ask it, and therefore the question did not create distrust in 1864 to any such extent as in 1893. For now it is the lender who asks it, and he has the power to secure himself against the danger of getting back fifty dollars for every one hundred he lends. He has been protecting himself by taking gold obligations for several years. But he has come to the point of doubting the effectiveness of this kind of obligation. Indeed, we have reached a point where a loan for ninety days is made with a doubt whether the one dollar will be repaid at the rate of one hundred cents or fifty cents. The gold dollar which has since 1879 been the measure of value may be supplanted by a silver dollar of half its value.

Is it possible that we shall exchange the gold bushel for the silver half bushel? Sane and prudent men hope to keep the existing standard, but they know it must be fought for against a force not to be despised in a republic. That force is the financial ignorance of the majority of the American people as represented in the proclaimed opinions of the fifty-third Congress. Senator Sherman is reported to have said that he knew

in 1890 that the voting majority of the people desired free coinage of silver—that is to say, the silver standard. The Congress elected in 1892 must change its mind and betray pledges to its constituents or adopt the silver standard. It will probably change its mind. The object lesson given in the effects of uncertainty during this summer will, it is hoped, deter Congress from carrying out the will of the majority of the people. But that will remains unchanged because the ignorance upon which it rests remains. Now and then a man gets enlightened respecting the half-bushel question in finance, but the voting majority remains uninstructed.

Expert business men know—the knowledge has been forced upon them—the feeling of the voters, and they may well doubt whether any influences can induce many congressmen to “betray their constituents” in order to save those constituents from ruin. Much of the popular confusion comes of the American tendency to theorize and from the unhappy financial history of the country from 1861 to 1879. Since the latter date there has been a greenback, a fiat dollar, and a silver “craze.” But this newspaper word hardly grasps the full fact. Through all this movement—for under several names it is one—the theorizing habits and the ignorance over which it exercises a fatal despotism have prevailed chiefly because the first principles of the science of money are taught in few newspapers and fewer political speeches. The matter is further complicated in the popular mind by the so-called bimetallic theory, that silver and gold can both be standards at the same place and time. Each is a product of labor, and, like coal, each is worth in the market more or less, according to the supply of it and the use of it. Experience proves that it is difficult to fix the relative values of the two on a stable basis. We fix the relation this year, and next year the market value of the two has changed so that one is worth in coin more than the other. Our legislation has disguised this fact, because the government pays a gold dollar for a silver dollar after coinage, though, before coining, it buys the silver one for fifty or sixty cents.

The conditions of distrust have taken effect as though they were real causes. Business is done very largely on a credit system. Manufacturers and traders borrow a large portion of their capital. Distrustful holders of money have declined to lend in the face of uncertainty. Banks have called in loans, declined to make new loans, and held fast their money. Depositors have become alarmed and made “runs” on suspected banks. Traders and producers have found it impossible to borrow to the same extent as last year and have closed their doors. A diminished sale of goods has begun to add to the trouble and to stop mills lacking orders. It is a road we have been over before in this country more than once, and it is rough and dangerous. The limits of reasonable distrust have been passed; but it is not too late for Congress and the common sense of the sensible people to arrest our progress toward general bankruptcy. The visionary theorist is silenced by the cries of distress. The ignorant voter is not quite so sure that he knows more than the economists of the world.

## CURRENT DISCUSSIONS.

"IS CHRISTIANITY PROGRESSING?" IS JUDAISM PROGRESSING?

WHETHER Christianity be progressing is the inquiry of liberal Judaism, through one of its cultured representatives, in *The Menorah Monthly* of June, 1893. The question is of sufficient candor and importance to merit careful consideration. Voluntarily or involuntarily all classes, creeds, and conditions of men recognize the supremacy of our Lord Jesus Christ, that "all power is given unto" him "in heaven and in earth," that the Father has "given all things into his hands," and that he "hath committed all judgment unto the Son." The Mediator reigns. His decisions are of sovereign authority. To him all nations must bow.

"Is Christianity progressing?" Absolutely and relatively it is. Numerically it bears larger proportion to the mass of humanity than in any previous era, both in nominally Christian and non-Christian lands. But, while this is conceded, the question is urged whether Christianity, as an organized, incorporated religion, is progressing "in the direction of the higher conception of the religious ideal, the nearer approach to the higher purposes of life, the elevation of the human race?" Is it in these particulars justifying its claims to superiority over all other religious systems, its evangelistic activities, and its demands upon universal faith and obedience? "Has it established its superiority to the mother, the Jewish religion, from the loins of which it sprang?" It does not help the answer, in the estimation of modern Jewish writers, to refer to New Testament teachings, and "to the elevated ethical character of the Sermon on the Mount, because the sublime moral truths enunciated there were taught, previous to the advent of Jesus, by the sacred books of the Jews, as well as by the teachers of Israel." This is true in part. The two great commandments, on which hang all the law and the prophets, were issued and taught for many centuries "before the birth of the Founder of Christianity;" but he imparted to them a fullness and richness of meaning of which neither patriarch nor prophet had any just conception. Hillel's golden saying, "What is hateful to yourself do not unto others," is of negative character. Christ embodied it in the far more comprehensive and positive injunction, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Hillel guards life against injury; Christ not only protects, but floods it with blessing. Graetz,\* whose opinions express the ideas and feelings of liberal Judaism, classes Jesus of Nazareth with Hillel the Babylonian and Philo the Alexandrian as one of the great moralists of the first century. The latter, he says, was superior "in beauty of style and in depth of thought, whilst he was animated with equally fervent convictions"—

\* *History of the Jews*, vol. ii, p. 214. Jewish Publication Society of America. Philadelphia, 1893.

a conclusion with which it is impossible for the profoundly critical Christian student to agree.

"Israel's mission is peace"—peace to be wrought out through moral tuition of the nations. But "Judaism," Graetz declares, "could gain admission into the hearts of the heathens only by taking another name and assuming new forms, for with its old designation and distinctive features it was not popular." This admission is worthy of italics and should never be absent from memory. It confesses the weakness of Judaism and its unfitness to become the world-religion. Jesus of Nazareth, although not proficient in the legal knowledge taught by the contemporary schools of Hillel and Shammai, was the efficient agent in winning acceptance for all that is divine in Judaism from the Gentiles. "High-minded earnestness and spotless moral purity were his undeniable attributes. . . . His whole being was permeated by that deeper religiousness which consecrates to God not only the hour of prayer, a day of penitence, and longer or shorter periods of devotional exercise, but every step in the journey of life; which turns every aspiration of the soul toward him, subjects everything to his will, and with childlike trust commits everything to his keeping. He was filled with tender brotherly love," and "doubtless possessed warm sympathies and a winning manner, which caused his words to produce a deep and lasting effect." "He, by word and example, raised the sinner and the publican and filled the hearts of those poor, neglected, thoughtless beings with the love of God, transforming them into dutiful children of their heavenly Father. He animated them with his own piety and fervor, and improved their conduct by the hope he gave them of being able to enter into the kingdom of heaven. That was the greatest miracle that Jesus performed. . . . He had many faithful disciples, both men and women, who followed him everywhere and obeyed him in all things. They renounced their former immoral and irreligious life. . . . The devout took offense at his going about eating and drinking with sinners, publicans, and women of a degraded class,"\* even when it was manifest to all that the object of association was attained by the influence of his spirit and teaching in the uplifting and purification of his companions.

All these statements constitute deserved Jewish tribute to the character of our Lord, but are not commensurate with the unique grandeur of his nature and achievements. This is most apparent in the light of his own sayings: "That the world may know that I love the Father; and as the Father gave me commandment, even so I do." "He that hath my commandments, and keepeth them, he it is that loveth me." "As the Father hath loved me, so have I loved you." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one toward another." Only as love, implicitly observant of the Master's mandates and burning with judicious enthusiasm for the good of humanity, and especially of those who are partakers of "a like pre-

\* Graetz's *History of the Jews*, vol. ii, p. 154.

cious faith," distinguishes the professed disciples of Christ do they demonstrate the soundness of their claim to Christianity. In Jesus Christ the divine ideal of manhood was manifest in the flesh. De Quincey remarked that all our thoughts have not words corresponding to them. They lie in our imperfect natures like the silent melodies in a great musician's heart, never to roll forth on harp or organ. But Jesus Christ is the Word of God, he in whom the Father's thought has found full and perfect utterance. Just as men enter into possession of his loving, considerate spirit, into his habit of self-sacrifice and helpfulness, into his catholicity of charity, into his faith in the religious and moral possibilities of the race, do they advance in civilization and social welfare.

"Christianity," it is conceded by liberal Judaism, "has accomplished a high mission" in leading humanity to faith in the cardinal article of the Israelitish creed—"The Lord our God is one, and his name one"—and to "the Father in heaven, as the fountain of love, mercy, and life, bodily and spiritual." It has accomplished far more than that. It has revealed the wonder, the impartiality, the riches of his love to all mankind—not to the Jew only, but also to the Gentile—and in so doing has presented in most vivid and forceful fashion the two great facts of God's fatherhood and man's brotherhood. Simultaneously it proclaims and enforces a mutual love among men that cannot but be the solvent of all social problems and the best preparative for celestial bliss. Judaism is to Christianity what the beloved and well-trained boy is to the perfect man. Its seers beheld, its prophets predicted, its sibyls sang the glorious blessings of Messiah's kingdom. Philo and the scholarly thinkers of Alexandria strove to express revealed truths in terms of Greek and other philosophies. History, science, philosophy, poetry, literature, and art ceaselessly present Christianity in sweeter, stronger, sunnier lights.

Christianity is not identical with its avowed exponents any more than the soul is identical with the body, although the body may indicate more or less clearly the qualities of the spirit. Christianity is not churchianity, as scriptural Judaism is not one with modern rabbinism. They have much in common, but are not the same. Christianity's norm is exhibited with more or less of error, imperfection, and foreign admixture by all its differing sects, even when they are actuated by fervent zeal to exemplify their highest conceptions of it. Like comment on Judaism is not less just and timely. "Is Christianity progressing?" Is Judaism progressing? Both questions postulate the truth that neither is practically perfect, that both ought to be perfect, and that the goal of strenuous effort is perfection, wholeness of nature, and complete adaptedness to environment.

Christianity must not be confounded with Greek Catholicism. The mediæval paganism, inhumanity, atrocious cruelty, and unspeakable tyranny of the Russian autocrat and his lay inquisitor Pobiedonosteff toward dissentient Christians and determined Jews have nothing in common with the religion of Christ. In no country is the caricature of true Christianity more disgraceful than in Russia. Yet even there the theory of the Orthodox Russian Church, according to Pierre Botkine, secretary

of the Russian legation at Washington, is that "the amplest freedom of faith and practice" should be everywhere allowed, and that the saying of our Lord, "Where two or three are gathered together in my name, there am I in the midst of them," should receive the fullest practical deference. Theory is belied by practice; but the spirit voiced in the theory is permanent in portions of the Russian people and will in the future be ascendant in governmental administration. Tolstoi is only one of several prophets. Revolution will be the remedy for unnumbered wrongs.

Christianity certainly does not exhibit its noblest embodiments in the population and churches of France. Yet the country itself is a paradise for the Jews, and that because the impartial spirit of its creed survived the *dragonnades* of Louis XIV and the emigration of the Huguenots. The seeds of divine truth sown by the latter and harrowed into the heart of the commonalty by the infamous Inquisition possessed vitality enough to spring up into a harvest of equal rights for all classes—rights since then repeatedly lost and regained, because the people had not sufficient Christian light to guide political action. As it now is they are not blind to the malignity of antisemitic agitation. Christianity, in the person of M. Anatole Leroy Beaulieu, avows its belief that "intolerance is repugnant to Christianity." "Nothing appears" to that gentleman "to be more repugnant to the Gospel than the hatred of races." Judæophobia is wholly irreconcilable with its genius and aim.

The *Judenhetze* of Germany is without excuse from the teachings of Christ and his apostles. It is largely of the earthly, sensual, and devilish type, and is in discord with genuine Lutheran catholicity. Notwithstanding the retrogressive effect of antisemitism on German civilization and the declaration of Professor Mommsen that it is chiefly of the *canaille*, it is demonstrable that it emanates mainly from the ruling classes, who attempt to utilize it as a political instrument for manipulating the masses and for warding off invasion of their own privileges. Notwithstanding and because of its virulence, powerful preachers and writers diligently and doughtily employ voice and pen in defense of universal brotherhood. Nor do they forget that the Israelidæ are the "descendants of those who gave to the world the Gospel of Christ." "*Der Jude wird verbrannt*" is no motto of real Christianity. Only three members of the new Reichstag represent unreasoning antipathy to the Jews. Ahlwardt, now serving a three months' incarceration for libeling Von Loewe, the Hebrew gunmaker, and the German officials, is shorn of power for much mischief, and Stoecker seems to be discredited. Dr. K. Kohler is eloquent in eulogy of Nahida Remy, the Christian German woman who, with clear brain, trenchant pen, and "deep, sympathetic, tender heart," feels doubly stimulated to undo the wrong inflicted by her countrymen upon the Jews.

In the United States the contagion of antisemitic feeling has taken the form of social proscription rather than that of religious intolerance. Hotels and boarding houses have been closed against Jews as Jews. Business discriminations and refusal of election to membership in clubs have been



justified on the same ground. If objection rest on offensive personal peculiarities it leaves no room for just complaint; but if it be to Jews as Jews it is an unwarrantable insult to the most ancient, gifted, and influential division of Adam's descendants. As such the Christian American is ashamed of it, and the press, sacred and secular, denounces it. "The preachers, too, in the past and present, have been outspoken in their condemnation of acts of intolerance and race prejudice."\* "But the Churches as organized bodies," it is complained, "have preserved an ominous silence" on this question. There is somewhat of truth in this. "What has the Church done as an organized body," it is asked, "to counteract the spread of sentiment opposed to the very first principle professed by Christianity—that of the brotherhood of man? And in face of such culpable negligence can the Church still claim to have progressed and to be entitled to the recognition of living up to the divine command, 'Love thy neighbor as thyself?'"

In reply to these questions quotation of what the querist has just said of American preachers is decidedly apposite. So is his statement in *The Menorah Monthly*, page 71, of August, 1892, that leading men of all the German Churches denounce antisemitism, and that "societies for the suppression of antisemitism have been established at Berlin and Vienna, composed of the most representative men in the best and highest circles." So are his citations of Christian testimony to the tenacity of the Jewish racial character, its power of resistance to degrading forces, its family attachments and domestic virtues, its economy and sobriety, its thirst for knowledge, and its large-hearted charity. As an "organized body" the Church of Christ has not protested against Russian intolerance, for as a formally organized body it has no visible existence. But it has protested and does protest, and that forcibly, through many of its members. Joseph Jacobs† speaks of the "remonstrant appeals" and "the indignant protests of her [Russia's] Christian neighbors," and also of that deeply interested and protesting meeting at the Mansion House in London which "drew the attention of all Europe to the criminal apathy of the Russian government." What the Christian Church has done for its suffering co-religionists in Russia it has also done, and has done even more, for the outraged and despoiled Jews, and therefore has, to that extent, fulfilled the divine command, "Love thy neighbor as thyself." Wherever Christianity is best appreciated there the Jews receive fairest treatment. It is true that the Church has not finished her work at home, nor will she do so while humanity remains the sad admixture of good and evil that it now is. Much more has it not, as yet, succeeded in fully realizing the predictions of evangelical Isaiah and filled the world with peace, equity, and love. But it is doing much of what it is empowered to do, and is faithfully endeavoring to persuade the Jews, whom it regards as brethren, to walk with Christians in the fellowship of the Father and of his Son, our Lord Jesus Christ.

To this invitation the Jews object, and professedly for the reason that

\* *The Menorah Monthly*, June, 1893.

† *The Century*, July, 1893.

the Church has not accomplished its ostensible mission and, therefore, is not preferable to Judaism. Christianity, it must be conceded with sorrow, has not realized the consummation of its aims; but it has effected vastly more for the good of the world than Judaism has done, glorious as the record of the latter is. Lecky sets forth historic facts when he says:

The high conception which has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, and the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the pagan (or Hebrew) world. The effects of this movement in promoting happiness have been very great. Its effect in determining character has probably been still greater. In that proportion or disposition of qualities which constitutes the ideal character the gentler and more benevolent virtues have obtained, through Christianity, the foremost place.\*

Professor Bowne says:

Our conceptions of God, life, and death have been greatly clarified by Christianity. Thereby a vast extension has been given to moral principles, and the sense of obligation has been reinforced. It also affirms an origin and destiny for man which give him an inalienable sacredness. By its edict of comprehension it makes all men children of a common Father and heirs of eternal life. . . . Christianity also sets up a transcendent personal ideal which is at once the master light of all our moral seeing and our chief spiritual inspiration. Thereby the thoughts of many hearts have, indeed, been revealed; for men never know so well what spirit they are of as when contemplating it. . . . Rights grow more sacred, duties enlarge, and the sense of obligation deepens. Love and loyalty to a person take the place of reverence for an abstract law. The law, indeed, is unchanged, but by being lifted up into an expression of a holy will it becomes vastly more effective.†

While candidly confessing the delinquencies of visible Christianity we are amply sustained by the evidence in asserting that it is progressing, and that with unprecedented rapidity, toward a realization of the highest conceivable religious ideal, a closer approach to life's noblest ends, and the sure elevation of the human race. It is only fair and courteous that we should ask, "Is Judaism progressing in the same direction?" Numerically its exponents and advocates increase. The chastity, sobriety, industry, frugality, dietary and sanitary laws, and religion of the Israelites all conduce to multiplication. But are they progressing in religious, ethical, and moral respects? Here also the answer must be affirmative. Readers of Jewish religious literature will not doubt that piety, godliness, and philanthropy receive strikingly beautiful illustrations among them. Spectators of synagogic and family worship see plainly that earnestness and high moral purpose characterize many in their devotions. Sermons and lectures in the temples are of high order, and instruction of youth is thorough and influential. In respect of churchly activity and communal liberality the Hebrews are worthy of warm praise. New York may serve as a sample of all American cities. In it are thirty-six places of worship known as synagogues or temples. These, as a rule, have crowded attend-

\* *History of European Morals*, vol. i, pp. 100, 101.

† *The Principles of Ethics*.

ance. There is also a very large number of minor congregations worshipping in halls in the lower part of the city. Sabbath (Saturday) morning services are held in six public hospitals, asylums, and free schools, and in the Jewish Theological Seminary. Sunday lectures are delivered from November to May, at eleven o'clock A. M., in the Temple Emanu-El. Thirty-two communal organizations are munificently maintained. Among them are hospitals, asylums, trade schools, immigrants' homes, free schools, working girls' clubs, nurseries, lying-in relief societies, training schools for nurses, immigrant aid societies, poor relief, ministerial, and cantors' associations. Eighteen sisterhoods for personal service, seven benefit societies, and two admirably appointed free libraries are always abounding in good words and works. The New York branch of the *Alliance Israélite Universelle* cooperates with co-religionists everywhere in the preservation of Jewish racial and religious autonomy. Faith is shown by works, and these, with few exceptions, are as much in harmony with the ancient conception of the great law of love as are those of Christians with that conception of it so marvelously illustrated by their Lord and Saviour. In mechanical, mercantile, and professional pursuits the degree of honesty and efficiency falls little below that of a similar number of Gentiles. Some people affirm that it stands on an equally high plane. If it should fall far below that of surrounding non-Hebrew compatriots it is only what might be reasonably expected in view of their former experiences in the lands whence the majority came, Great Britain and France excepted. The simple fact is that the Jews are human beings and, as human beings, present blendings of good and evil similar to those apparent in people of other races. Good and evil in manifestation are modified by heredity, environment, and education. The good provokes enmity in the envious, and the evil intensifies the animosity with which strangers to their blood, religious usages, and social customs regard them.

Is there no occasion for the prejudice and repulsion of which all Israelites complain? That there are Jews and Jewesses in large numbers of rarely excellent culture, sound moral principles, pure religious nature, generous and delicate philanthropy, courtly and gracious manners, goes without saying to Christians who enjoy their acquaintance. That there are also Jews of both sexes who are offensive in manners and morals, loud, self-asserting, and obtrusive, greedy, overreaching, and overbearing, unprincipled, immoral, and vicious, is confessed with grief and shame by those of the better classes. Thus, at the dinner given by the Maccabean Club, in London, on the 11th of June, 1893, to Lieutenant Colonel Goldsmid, agent of Baron Hirsch in his Argentine colonizing enterprise, the guest of the occasion is reported as saying: "But first I must say that in Buenos Ayres there are Jews who are a disgrace to Judaism, and when I think of them I am an antisemite of the most bigoted description."\* In many other cities there are nominal Jews of the same category. That the former class is held responsible for the sins of the latter is no less an injustice than it is a certainty. All that the true

\* *The American Hebrew*, p. 276. New York, June 30, 1893.

Israelite asks is that he be allowed to stand on his own merits, and that he be not iniquitously chastised for the faults and foibles of others, simply because they are of the same religious communion.

What of objectionable nature there is in certain Jews of the United States is alleged by citizens of European nations to be still more evident and offensive in Semites in other lands. Thus, in 1879, Professor Heinrich von Treitschke, the historian, pointed out in the *Preussische Jahrbuch* "the growing power of the Jews, their solidarity as a separate caste of foreign race in Germany, their arrogance in the press, their resentment at the slightest reference to themselves as *lèse majesté*, while daily indulging in unstinted criticism of everything and everybody." Throughout Germany thousands of books and pamphlets accuse the Hebrews of every imaginable crime. It was a South German Romanist, Dr. Sigl, who exclaimed, "Never mind, the Jews shall be burned." His party clamor for the admission of the Jesuits to harry the Liberals and to persecute the Jews. In Roumania the Jews, four hundred thousand in number, are accused of enthraling the five million subjects of the monarchy. In Austria hatred and vilification of the Jew are limited only by inability to give them public expression. Even in France "Jew-hatred is spreading by leaps and bounds." The conspicuity in that country of German Jews among the many persons implicated in the disastrous Panama collapse is doubtless one cause of this phenomenon. Italy is affected by Judæophobia. Great Britain and the United States query how the immigration of the outcast Russian Jews may be stopped. Russia is determined to oust her Hebrew population, at the cost of sacrificing every Christian principle and of the deeper degradation and more revolting barbarism that necessarily ensue from bigotry, greed, and outrage. All this is unequivocally condemned by Christian canons.

Is there any palliation for these enormities, any excuse or shadow of excuse for these wrongs? Antisemitism adduces what it claims to be justifying reasons for its procedures. Among these is the allegation that the Jews furnish by far the largest quota in proportion to their numbers of the exploiters of modern civilization; that is to say, of the men who study and toil to gain all the wealth and other worldly advantage they may out of finance, commerce, and journalism, out of politics, literature, science, and art, without regard to the rights and interests of contemporaries. The Jew, it is said, stands apart as a spectator of men's weaknesses, intent only on profit. Reuter, Wolff, and others who are Jews own and control the great international telegraphic news companies. Their co-religionists rule the money and produce markets. Neither are they, as a rule, creators of wealth. In purveying for popular amusements they are among the most successful leaders. They supply capital, *impresarios*, critics, and wealthy audiences. None know better what will "take" with the public. For offices, social triumphs, titles, and decorations their capacity is equal to, if it does not surpass, that of the Celtic Irish. Their lawyers crowd the courts and their judges the bench. Among intellectual combatants they are in the front ranks. None enjoy

the pleasures of sensuous life more immoderately or fully than they. Multitudes swarm in first-class ocean steamships, in the best hotels at summer watering places, and in the most fashionable streets of cities. Of Freemasonry, it is charged, they make unscrupulous use. In all business affairs and in all literary, dramatic, and musical matters they have the coherence of an iron ring.

Simultaneously with these accusations comes the admission that they are sagacious and safe advisers in monetary investments and commercial transactions, and that to their projective foresight very much of social prosperity is due. It is also confessed that in many of the shadiest transactions of public men in haste to be rich, transactions in which some of the highest and purest Aryans have been criminally prominent, hardly a single Jew has been inculpated. Even the meanness of malice is constrained to applaud the sublime disinterestedness of public-spirited benefactors like Sir Moses Montefiore and Judah Touro and of leaders like Emin Pasha in Africa, who aspire to the gratification of the grandest passions of ideal human nature, without regard to wealth, or fame, or sect. In central and eastern Europe the Jew is a trusted providence—prescient, frugal, ambitious, energetic, successful. Exceptional fitness for conflict in the battles of modern life is the secret of his success. Yankees, Yorkshiremen, and canny Aberdeen Scots possess the same secret in equal extent. The fierce light that beats upon Hebrew racial and religious isolation brings into bold relief all that is most obnoxious to the inefficient, intolerant, and unsuccessful, and exposes the Jew to their hatred. He naturally feels his superiority, indulges his instinct for dominion, and is not always considerate in demeanor toward inferiors of his own or other races. Professor von Treitschke construes the exultant exclamation of Professor H. Graetz, the Jewish historian and spokesman, that "the Jews are recognized; it only remains for the spirit of Judaism to be recognized as well," as meaning that Judaism must be recognized as a separate community within the nation, and laconically replies, "Never." If by recognition Professor Graetz means only that which is accorded to each of the one hundred and forty-six religious sects in the American republic there can be no objection, and especially if, as Mr. Ellinger insists, the persistent aim of Judaism be "to make man virtuous, pure in thought and action, loving and lovable, abnegating and altruistic, more spiritual and intellectual—at all times and under all systems." For "the essence of Judaism, consisting in the cognition of God and the duties flowing therefrom," Christianity has only abiding friendship. It is to that false conception of Judaism and, equally, to that false conception of Christianity, which identify either or both with man-made rites and policies, with superstitions and immoralities, with rancor and cruelty, that it opposes invincible dislike. Recognition of Judaism as an *imperium in imperio* would be intolerable to the spirit and culture of the times. Any desire for such abnormality is what American Hebrews emphatically disclaim. Their right to religious opinion, worship, and customs peculiar to themselves will never be disputed so long as the practical enjoyment of them does not collide with the funda-

mental principles of modern civilization. Neither will any fair-minded American regret their success in chosen walks of life so long as that success is achieved in truth, fairness, and equity. Conservatives object to the socialistic doctrines of Marx, Lasalle, and Singer, but make a sad mistake in the use of persecution rather than of sound argument in reply. The gospel of "getting-on" at any price, with the concomitants of "arrogance, ostentation, vulgarity, heartlessness, and neglect of every moral principle," is the product of human, and not exclusively of Hebrew, depravity. Many Jews and Gentiles walk in its lurid, misleading glare to inevitable destruction, the Jews being, perhaps, more conspicuous in proportion to numbers because of their special race endowments. The real source of evil in nineteenth century society is "want of sense and want of grace; in one word, Philistinism and Pharisaism of every kind." Between "the ideal standard of precept and the mean average of practice the distance is enormous." Neither Jew nor Christian is without cause of complaint. Both forget the brotherhood of man, the fatherhood of God, and their responsibility to an infallible divine Judge for all the deeds done in the body.

Yet despite all complaints it is plain, when we contrast the present with the past, that Christianity and Judaism, so far as they represent the divine in the Old and New Testaments, are progressing. But they are still far from perfect embodiments of ideal standards. What then shall be done by both under the circumstances? Let discussion be free, fearless, truthful, charitable. Let neither Jew nor Christian be afraid of "conversionism." If either be in possession of the highest system of truth, natural or revealed, it is sure to prevail. Let Christianity labor to embody its highest ideal—that exemplified by Jesus of Nazareth—in the individual and collective life. Let Judaism be no less solicitous and strenuous in embodying its "highest conception of the religious ideal." Let it not shrink from, but welcome, the fresh light that may break forth from God's written word upon its mind and heart. Let all parties abstain from using the diabolical weapons of malice and calumny. Together let them work for the "improvement of humanity" and consult how best to raise the morals of society, to redeem the corrupted and perishing, to relieve suffering, and to establish the kingdom of God upon earth. No true Christian can doubt the result of enlightened conference and kindly cooperation. In mutual provocation to love and good works each will bear the fruits of all that is of God in its religious system. Gladly will Christianity accept the proposal of modern Judaism as represented by Mr. M. Ellinger: "If, after years of unselfish labor, they have succeeded in removing sin and have made men better and life sweeter, then let them compare notes, and the Church that can show the highest and best results achieved may then ask the other to come over to her as having presented the highest and best credentials of being . . . the best beloved" of God.\* "And so all Israel shall be saved" through and in our Lord Jesus Christ, who is God over all, blessed for evermore.

\* *The Menorah Monthly*, p. 349. New York, June, 1893.



VERSIONS *VERSUS* VERNACULARS.

BISHOP VINCENT has well said, in a recent number of this *Review*, that "students—consecrated, persistent students, and only such—are needed in the Methodism of the twentieth century. . . . And that pulpit must fail to command public respect and attention which does not present in a thoughtful, wise, and forcible way the great and glorious teachings of our holy religion." This being undoubtedly so, we feel impressed to add a word in reference to a branch of ministerial study which not young preachers only, but also many of longer experience, are very prone to neglect, greatly to the detriment of their usefulness. We mean the study of the languages in which the Bible was written, and more particularly the study of the Greek, since it is the New Testament rather than the Old which must ever stand as the fountain head of authority for the Christian faith.

Many have emphasized the fact that the original records of our religion, unlike those of some other systems, are of such a nature as to readily lend themselves to the process of translation, so that in the various tongues of the earth all the essentials of salvation can be distinctly, forcibly, and attractively set forth. This is both true and very important. But it is also true and equally important that the Bible, like all other ancient books in their original forms, contains a great deal that cannot be translated. What could probably be said of any two languages can certainly be said of Greek and English, that no single word in one has a precise counterpart in the other. Neither terms nor idioms, neither habits of thought nor modes of expression in any two nations exactly correspond. Each Greek word has a history of its own, carries with it certain associations and suggestions amounting to an atmosphere, which must be somewhat different, and oftentimes are widely different, from that of the English word which, on the whole, comes nearest to it in point of significance and so would rightly and necessarily be made to represent it. It may be said that no two English words are absolutely synonymous. Much less would it be possible to find identity of meaning in any two words which had been separated all their lifetime by continents and seas.

We are obliged, then, to say that, while for the ordinary reader who seeks only to know the plain principles of religion any good translation of the New Testament is wholly sufficient, a careful study of the original, which may be truly called the real New Testament, is absolutely essential for the scholar, for the teacher, for the preacher, for him who wishes to penetrate deeply into the mind of the Spirit. That is the real New Testament which the writers of it themselves wrote, not that resemblance to it which, having passed through other minds, has suffered the inevitable modifications that such passage necessarily entails. Words, at the best, are very imperfect vehicles of thought; and when that thought has to struggle through a medium yet more complex, has to go from hand to hand, from mouth to mouth, its chance of becoming fully understood is

poor indeed. We must lessen as much as possible the likelihood of contamination by getting as close as we can to the source.

The thousand subtle distinctions and delicate shades of meaning involved in the topics of which the sacred writers treat are difficult to grasp under any circumstances. How slight, then, the probability of grasping them if they are approached only through the clumsy contrivance which we call a translation! The precise idea will certainly be missed in a vast number of cases by him who stops short of the very expressions which fell from the lips or the pen of the authors. All know how great is the difference between hearing a magnetic speaker and reading in cold print what he said. It is not simply what he said, but the way he said it, that makes the impression. The tones of the voice and the play of the features, the inflections, the gestures, the whole attitude and expression of the living orator as with soul on fire he throws himself into his audience—these things cannot be put in type. Closely similar is the difference between reading the New Testament in the original and reading it in a translation. In the Greek each sentence throbs with life; it speaks, it enters not simply into the ear, but into the heart. We seem to be in the very presence of Paul himself, of Peter, John, and James. St. Augustine's three wishes were, "To see Christ in the flesh, to hear Paul preach, to see Rome in its glory." The second of these is practically fulfilled to him who masters the Greek, and even the first is largely realized. Such is the vividness imparted to the words that we not only hear Paul preaching, we almost behold the Lord himself teaching and healing. Both the gospels and the epistles take on a freshness most inspiring. If it be, as Renan claims, that the Holy Land is a fifth gospel, then may we also say that to possess and peruse the Greek original of the New Testament is to find twenty-seven more books—is to have a doubled Testament.

Surely if this be so, if there are big nuggets of precious gold waiting for those who ply their picks with vigor in the mine of untranslated truth, if there are hidden gems of thought in abundance only needing to be diligently sought by means of lexicon and grammar, no preacher, without very weighty reasons, ought to excuse himself from the duty or deny himself the privilege of such search. No preacher who does thus excuse himself can feel as sure of his footing as he ought in any argument that turns on the exact statement of Scripture; for whole trains of reasoning frequently depend on the force of a tense or the nature of a particle. Nor can such a preacher exhibit in his pulpit treatment of sacred themes that originality of view and that calm consciousness of authority which come so readily from close contact with the very words of inspiration. His devotional hours will also miss many sweet morsels of nourishing food well fitted to strengthen his soul.

It is true that the Revised Version, so vastly superior to King James's in faithfulness of rendering, puts the English reader now in a position greatly improved from that which he occupied before. But a polished and elaborate version, which must endeavor to be a model of idiomatic English for the daily use of the common people, which can never indulge

in paraphrase, which is fixed upon, perhaps, as a compromise between strongly differing minds, which is under the necessity of conforming to previous versions, and whose creation is hedged about by a variety of other hampering conditions, is necessarily very different from the closely literal, vigorously phrased rendering which the habitual reader of the Greek Testament has full liberty to make for himself. It is also true that the commentaries give a great deal of the result of critical study. Yet they differ widely among themselves; they are often largely influenced by peculiar doctrinal prepossessions; and we frequently have to go through much that is questionable or extremely commonplace to sift out a little that is really valuable. It is better to go to the well and draw directly for one's self, even with rude appliances, than to depend on these beautiful but unsatisfying buckets belonging to others. No commentator does more than make a selection from the multitude of thoughts that come to him in his patient investigation of the inexhaustible word. He is quite likely to leave out the things which another would find the most profitable of all. Far preferable is it to make one's own selection.

He who reads, and reads continuously and largely, the sacred text till he is fully steeped in it will find the gospel truth standing out before him in its vital, vernacular power and making upon him an impression of beauty and majesty such as no translation, however excellent, can possibly produce. And to reach so desirable an end as this he will not, if wise, begrudge the labor involved. That labor to one who is fairly well grounded in the Greek tongue and has something of a taste for languages is not excessive. And with all the helps now at hand an accurate knowledge of New Testament Greek, together with a power of independent judgment as to the true meaning of the inspired word, is not beyond his reach. If he has that deep devotion to this word which should characterize everyone divinely called to expound it he will not consider slight changes of meaning unimportant, nor count his toil ill repaid when he has gained some comparatively minute advantage in the comprehension of eternal truth. As Bishop Ellicott well expresses it in the preface to his *Commentary on Galatians*: "If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation patiently and lovingly to note every change of expression, every turn of language, every variety of inflection, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements which are permeated by the inward influence and powers of the Holy Spirit of God. As he wearisomely traces out the subtle distinctions that underlie some illative particle or characterize some doubtful preposition let him cheer himself with the reflection that every effort of thought he is thus enabled to make is, with God's blessing, a step toward the inner shrine, a nearer approach to a recognition of the thoughts of an apostle, yea, a less dim perception of the mind of Christ. No one who feels deeply upon the subject of inspiration will allow himself to be beguiled into an indifference to the mysterious interest that attaches itself to the very grammar of the New Testament."

The importance of a knowledge of that grammar can be illustrated from almost every page of the sacred book and by citing in evidence any of the parts of speech. Take, for example, the article. It is a very little word, but its value was very imperfectly understood in the days of King James. For lack of regarding it our common version says (1 Cor. iv, 5), "Shall every man have praise of God," instead of "his praise." Other similar mistakes are found in Matt. xxiv, 12, "The love of many shall wax cold," instead of "the many;" John xvi, 13, "He will guide you into all truth," instead of "the truth;" and Rev. vii, 14, "These are they which came out of great tribulation," instead of "the great tribulation." Even the Revised Version, though it has corrected such glaring instances as the foregoing, has disregarded the article, with loss, in many other verses. See Acts xxvi, 24; 1 Cor. xv, 8; John iv, 22. On the other hand, it has inserted the definite article, without warrant from the original, in many cases where it would have been better to leave it out. "I am accused by Jews" (Acts xxvi, 2) is more strongly emphatic than "the Jews." "A son of a god" (Mark xv, 39) represents the exclamation of the centurion at the cross better than "the Son of God." See also Matt. xii, 41; Mark i, 3; 1 Cor. xiv, 4. The use or omission of the article with the different forms of the divine name in the original is very significant and instructive, though it cannot be closely followed in a popular version. *Θεός*, without the article, seems to throw the stress rather on the broad conception of the divine character, godhead in general; with the article it means *this* God, *our* God, the God of the New Testament. To say simply *ὁ θεός* gives a much less definite view of our Lord's dignity and divinity than to say *ὁ υἱὸς τοῦ θεοῦ*. "Jesus" and "Christ" almost always have the article in the gospels and the Acts to emphasize their primary significance—the Saviour and the Anointed. In the epistles the article is generally omitted, the words having become recognized as regular proper names. "Holy Spirit" takes the article when the person thus designated is spoken of personally in himself; but when the reference is to his gifts or manifestations among men, as being "filled with the Spirit," "walking in the Spirit," the article is omitted. The subtlety of the Greek mind is well shown by some of its usages respecting the article, usages not possible to be transferred to our ruder tongue and not always to be grasped by our heavier Western brains. For example, abstract nouns sometimes have the article and sometimes do not, always with a difference, no doubt, to the Greek perception; and usually this difference can be felt by one who studies it, can perhaps even be stated, while no translation could possibly indicate it.

The voices, words, and tenses of the Greek verb are very rich in distinction which cannot be indicated at all in any compact English form. It is very interesting to notice the difference in the middle voice, especially in its dative or appropriative sense, denoting action for one's self, as contrasted with the active voice under the same circumstances or even in the same phrases. An instance is in Acts xvi, 16, as compared with Acts xix, 24. In the first passage the verb for "brought much

gain" is in the active voice; in the second passage, where we have the same phrase and the same rendering, the verb is in the middle voice, indicating, probably, what is certain to have been the fact, that Demetrius had a more direct personal interest in the gains of the craftsmen than the damsel had in the gains of her masters. The well-known difference between the aorist and imperfect tenses is rarely indicated in our common version, and not always by the revisers, even where it would seem the natural rendering. Even where for euphony or to conform to the genius of our language the aorist must be rendered by the perfect or the present, it is worth while to know that the aorist, and not a real perfect or present, is in the original; for these tenses are never used interchangeably. In Luke ii, 48, it is "Child, why didst thou thus deal with us?" instead of "hast thou dealt." In 1 Peter v, 7, "Casting all your care on him," the participle is in the aorist, indicating an act done once for all, rather than a continuous casting. In many verses we find the two tenses in close contact, but always with sharp distinctness. In Matt. xxv, 5, "They all slumbered and slept," the first verb is aorist—"They all nodded or dropped off to sleep;" the second is imperfect, to show their state. In Mark vi, 41, "He blessed and brake the loaves," are aorists for single acts; "and gave to the disciples," imperfect—"kept giving." Matt. ii, 4, "Herod inquired of the scribes," is imperfect—"kept inquiring," repeatedly; verse 7, "learned of the wise men," aorist, one act. In 1 Peter ii, 23, 24, the verbs which describe Christ's not reviling and not threatening are imperfect; but when it adds, "He bare our sins upon the tree," the tense is changed to aorist—"bare once for all." Many scores, if not hundreds, of examples could readily be cited where the imperfect is rendered in our English translation by the indefinite past tense, as though it were an aorist, whereas it is manifestly used in the original in its own distinctive sense. In the narrative of the woman with an issue of blood (Mark v, 28, 32), "For she said, If I touch but his garments," and "He looked round about to see her," the imperfects indicate that she kept saying and that he looked around more than once. So in Luke iii, 7, "John said to the multitudes," the imperfect shows that it is not a single utterance that is referred to, but the frequent or habitual trend of his teachings. In Luke x, 18, "I beheld Satan fallen as lightning from heaven," the imperfect might well be rendered, "I was beholding Satan fall," that is, while you, my disciples, were expelling his subordinates. In Luke v, 6, the imperfect denotes that the nets only began to break, instead of being really broken. And in Heb. xi, 17, the imperfect is decidedly the right tense, for Abraham only began, or attempted, to offer up his son.

The study of the prepositions, both when taken by themselves and when taken as parts of compound verbs, is fruitful of profit and adds new interest to many passages. For instance, ἀπὸ νεκρῶν and ἐκ νεκρῶν must both be translated "from the dead," but they are not precisely the same; ἀπὸ is "from the outside," and ἐκ is "from within," so that ἐκ νεκρῶν denotes a more complete identification with the dead, "from among the dead"—a stronger expression. Both phrases are used in Luke

xvi, 30, 31. The preposition *διὰ*, with the genitive, denotes the instrument of the action; with the accusative, the ground of the action. An instance of the former is seen in Rom. xii, 3, "I say, through the grace given me;" of the latter in Rom. xv, 15, "I write unto you because of the grace given me." In 1 Cor. xi, 12, we have, "The man is by the woman"—*διὰ γυναικός*; in 1 Cor. xi, 9, we have, "The man was not for the woman"—*διὰ τὴν γυναῖκα*. The same distinction comes in a single verse in Heb. ii, 10, "It became him for whom (*δὲ ὅν*) are all things, and through whom (*δὲ οὖν*) are all things." The prepositions *πρὸς* and *ἐπὶ*, both used with the accusative case and both having the general meaning of motion toward or upon, are separated by the fact that *πρὸς* implies a reciprocal or reflexive action on the part of the person met, while *ἐπὶ* implies that the person or thing receiving the action is passive and makes no response. Thus *ἐπὶ* is used in Matt. vii, 24, "He built upon the rock," and Matt. xiv, 29, "He walked upon the waters." But we have *πρὸς* in Matt. xi, 28, "Come unto me," in Matt. xxiii, 34, "I send unto you prophets," and in John i, 1, "The word was with God;" for in all these cases the object of the preposition actively responds to the action indicated. Prepositions give force to the many phrases of which they form a part, a force which can by no means always be indicated in a translation, but which can easily be felt as an added element of beauty, picturesqueness, and power. Thus in Heb. xii, 2, *ἀπορῶντες* is not simply looking unto Jesus, but away from all else unto him. So *ἐπίγνωσις* is full knowledge, advanced instruction, given subsequently to the rudimental teaching.

There are many other little words besides the prepositions, like the particles, *μέν*, *δέ*, *ἀν*, *γάρ*, which can rarely be translated, but which have a modifying influence on the sentence, discernible by those acquainted with the Greek. The two negatives, *οὐ* and *μή*, are rendered by our one word "not," but they are never used interchangeably in the original. *οὐ* is the objective negative, denies categorically, denies matters of fact, and so is common with the indicative mood; while *μή* is the subjective or conditional negative, denies matters of thought, and so is more common with the other moods. The answer "No" is expected to questions containing *μή*, the answer "Yes" to questions containing *οὐ*. "Is it I, Lord?" (Matt. xxvi, 22)—*Μήτι ἐγώ εἰμι*—that is, "It is not I, is it?" "Is this the Son of David?" (Matt. xii, 23,) that is, "This is not the Son of David, is it?" and "Am I a Jew?" (John xviii, 5,) that is, "I am not a Jew, am I?" all have *μή*; but in Matt. vii, 22, "Did we not prophesy in thy name?" *οὐ* is used, for an affirmative answer is expected. This difference between the objective and subjective use of the negative is seen with vividness in Matt. xxii, 11, 12. As a matter of fact the guest had not a wedding garment, which is expressed by *οὐκ* in the eleventh verse. In the twelfth the king inquires after the guest's mental attitude, "How camest thou in, thinking, I will not put on a wedding garment?" Here *μή* is required. The double negative *οὐ μή* is very emphatic and, especially where used with the subjunctive aorist, makes an extremely strong denial; but in most cases there is no attempt to indicate this additional



idea in the translation, though sometimes it is partly shown by the words "in no wise," "by no means," "not at all." It is this strong form of the negative which is used by Peter (Mark xiv, 31), "I will not deny thee;" by Thomas (John xx, 25), "I will not believe;" by Christ (Mark xiii, 31), "My words shall not pass away;" and again (Matt. xviii, 3), "Ye shall not enter into the kingdom of heaven."

Perhaps in no respect does the reader of the original gain more than in being able to note the subtle play of *emphasis*, which supplies so much of light and shade to the narration and often conveys important modifications of the thought. The variety of inflections is so great in Greek that the sentences can be formed without reference to the grammatical dependence of the word, and a flexibility of arrangement is possible that gives almost unlimited opportunity for expressing the emphasis which with us would have to be indicated by italics or by the tones of the voice. There is hardly a paragraph or even a verse in the New Testament in which the regular collection of the words is not somewhat departed from in a way that the most accurate translation could scarcely recognize or reproduce. The New Testament abounds in synonyms, which are used with careful distinction in the Greek, but which are represented in English either by the same word or by words which do not convey equivalent distinctions. For example, *ιερόν*, used seventy-one times, and *ναός*, used forty-six times, are both translated "temple;" but neither could possibly be substituted for the other in the original without great loss or positive contradiction. So a great deal is lost in John xxi, 15-17, and in many other passages, by the fact that we have only one word, "love," for both *αγαπάω* and *φιλέω*, which express different kinds of love. The words *ἄλλος* and *ἕτερος* are both rendered "other;" but the first stands for numerical otherness, while the second signifies generic otherness, denoting a distinction in quality—a different thing instead of merely another thing of the same class. In Gal. i, 6, it is a "different gospel," not simply "another gospel," of which Paul speaks. In Acts vii, 18, it is a "different king," that is, one of a different character, who arose in Egypt after Joseph's death. In short, there are scores and scores of synonyms, whose study is a source of unfailing interest and profit.

The perusal of the Greek also brings out a great number of plays upon words, alliterations, and other niceties or peculiarities of style, necessarily lost in a translation. Instances of these are seen in Luke xxi, 11, *λοιμοί, λιμοί*; Rom. i, 29, *φθόνον, φόνον*; Matt. xxi, 41, *κακούς, κακῶς*; Matt. xvi, 18, *Πέτρος, πέτρα*; Acts viii, 30, *γινώσκει, ἀναγινώσκεις*; 2 Thess. iii, 11, *ἐργαζομένους, περιεργαζομένους*. Under the same head would come the instructive comparison of the different forms of expression used by the four evangelists in narrating the same incident, the words especially favored by each (Mark employs *εὐθέως* forty times), and the medical terms brought in so copiously and accurately by Luke, the beloved physician. A considerable number of ambiguities and infelicities, if not positive mistranslations, will be detected, even in the Revised Version, by the careful student of the original. There is room for two examples only,

both from Acts: in xxii, 25, "Tied him up with the thongs" should be "Stretched him out for the thongs;" and in xxiii, 3, "God shall smite thee" is better rendered "God is about to smite thee." Some things that look like direct contradictions in the English are readily straightened out by a reference to the Greek. For instance, in Acts ix, 7, it is said of the men who surrounded Paul at his conversion that they heard the voice, while in Acts xxii, 9, it is said that they heard not the voice. But in the former verse the noun following the verb is put in the genitive case, while in the latter it is in the accusative, showing that they heard part of the voice, that is, the sound, but not the words that were said.

In hundreds of cases there is a most impressive figure wrapped up in the original word, giving graphic power and vivid reality to the statement which is necessarily lost to the English reader. For example, in 1 Peter v, 5, "Be clothed with humility," or "Gird yourselves with humility," the verb is from a term meaning a slave's apron; and humility is thus stamped as the working virtue, employed in ministering, which we are to fasten on for a badge of our subjection one to another, even as Christ girded himself with a towel. In 1 Peter ii, 21, "Leaving you an example" is literally "a writing copy," something to write under or trace over. Many hundreds of other instances there are where a strictly literal rendering, not fettered by the necessity of preserving graceful English, brings out the strength of the thought more freshly and richly.

It is certain that there are many thousands of places where an English translation, the very best available, must fail to convey, with perfect precision, the thought of the original. A careful writer in the *Quarterly Review* for January, 1863, gives the number of these places in Matthew and Mark as 2,320, or about one and one third to each verse. This was, of course, for the King James Version. In the Revised Version, according to our counting, there are about one third less. But the number in the epistles is fully twice as great as in the gospels. Anyone can see by looking over a Greek concordance to the New Testament that there are a score or more of English words each of which is used to translate from ten to thirty-three different Greek words and phrases; and there is an even greater number of Greek words each of which is translated in different places in the New Testament by from ten to twenty-two separate English words and phrases. If the two languages have so little correspondence as this in their vocabulary it cannot be accounted surprising, when all the other points of divergence which we have mentioned are also reckoned up, that he who would come at the real New Testament must read it as originally written. He who does this will find an inexhaustible field open before him and an ever-increasing delight gathering round his biblical investigations. He will feel that in doctrinal and controversial matters he is treading on the solid rock, and that in devotional pursuits he is brought into closest fellowship with those who have possessed the fullness of the divine Spirit. He can have no better occupation for his leisure hours or his busy moments, nothing that will do more to increase his efficiency as a man, a Christian, and a minister.

## PROGRESS OF CIVILIZATION.

SELF-MASTERY is at once the hardest lesson and the highest honor of existence. To dominate the animal world does not of necessity imply nobility of soul. Brute force is successfully overcome by human strength, directed by a masterful human brain to the best results; the muscular Samson, by the vigor of his right arm, easily tore a young lion in twain, and Hercules in his infant strength strangled the venomous serpents that would destroy him. Again, to discover the secrets of the natural world and add to the treasures of science does not necessitate personal dignity. Albeit such great souls as Humboldt, Audubon, and Agassiz lived close to nature's heart and drew therefrom her priceless secret, yet an investigator destitute of large sympathy with rock or flower or bird, passionate, envious, and so sordid in his soul that scientific investigation means to him merely a livelihood, may unfold the mysteries of creation. Nor does rulership over man imply moral excellence. The good kings and queens of history are in the minority. On the thrones of the centuries sit the Pharaohs, the Cæsars, the Borgias. Dissoluteness too often has lived unchecked in the palace; rapacity has held the scepter; cruelty has made the laws for the great kingdoms of history; and none the less in the present age—which optimists in their clarified vision are pleased to call the best of all epochs in human story—viciousness too often rules. In fact, there is legitimate room for the critic to question whether the race is making particular advance in practical morals. Virtue seems almost at a standstill. The surface indications show a resistless trend toward self-relaxation. It is the age of the sensuous man. He has come into a paradise adorned with flowers, odoriferous with perfumes, and rich with clustered fruitage. If Christianity was never more clear in its experience or more fixed upon the prize of its high calling, worldliness was never more determined, unabashed, or extreme. The old evils are newly vigorous. Gambling, whether upon the stock exchanges and bourses, on the race courses, or at the Baden-Badens of the two hemispheres, was never so fascinating in its glittering charms or deadly in its ruination. Alcoholism, like the hideous Medusa of story, fills the world with the noxious vapor of its breath; and what Perseus, himself free and fearless, has the prowess to rid the earth of the monster? Assault and murder come with every sunrise. Cain yet flames with anger at the superior merit and reward of his brother and strikes Abel to the ground. How little advance in self-government has the nineteenth century man made over primeval man! Progressive in all departments of inquiry, striding onward like a giant in archæological excavation, chemical experimentation, geological pursuit, *belles lettres*, or theological definition, he stands where Adam stood—face to face with personal tastes and tendencies that are out of consonance with virtue, and called upon in the exercise of his own sovereignty to build under such adverse conditions a personal character for the eternities. Nor is the difficulty of

the struggle for self-rulership to be underestimated. The true man would sooner dare all the lions in Trajan's arena than the rampant, raging passions of his own soul. Because the rewards of virtue, in men's opaque vision, appear so remote, so uncertain, so inconsequential, self-mastery does not seem worth the struggle; because the recompenses for worldliness are so visible and alluring, men consent to its slavery. And yet the permanence of civilization turns on self-victory. Convinced alike of the necessity and the grandeur of such a triumph, the wise teacher of Israel reckoned him who rules his own spirit better than "he that taketh a city."

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THE transformation of New England is one of the later social developments which challenge the notice of all readers of American history. No section of the nation has less in its record of which to be ashamed or more for which to feel a glorious pride. What New England has been and done is an oft-told story. Favorably situated as to geographical location for playing the hostess to the visiting Puritans from Holland, near three centuries ago, she could not well have nurtured a lower type of nobility than that which she developed under their molding influence. Great statesmen have sprung into life and activity upon her favorable soil. Standish, Bradford, Brewster, and Carver, among the Pilgrim fathers, and the Winthrops, early governors of Massachusetts and Connecticut, were not men of small caliber. They were the worthy predecessors of Warren, who shed his lifeblood at Bunker Hill; of Israel Putnam, rugged hero of the War of Independence; of the elder and younger Adams; of Elbridge Gerry, Roger Sherman, and Oliver Wolcott, leading spirits among the signers of the Declaration of Independence; of Webster and Sumner, illustrious orators in the halls of our national legislation; of Andrew and Buckingham, the famous "war governors" of a generation since. Surely no section of the broad nation has been more prolific of great statesmen! In education, also, the older New England was at the front. Always the friend and patron of the public school, its elementary scholastic institutions were coeval with its first settlement. But it early grew ambitious also for colleges. In 1636—a remote period, as the rapid American reckons time—the foundations of the great Harvard University were laid at Cambridge; in 1700 the beginnings of Yale, its strong competitor, were made—both of them having their origin in the consecrated hearts and exalted purpose of Christian clergymen. Thenceforward liberal education has had no more loyal promoter than New England. Inducing students to seek her academic halls by the superior advantages she has offered, she long since became the schoolmistress of the nation. In theology, also, New England has attained to leadership. As the arena of Bellamy and Edwards, of the Days and Dwights, of the elder Beecher, of Channing, Starr King, and Theodore Parker, of the peerless Phillips Brooks, and as the burial place of George Whitefield, naught less would be expected of her than authoritative theological teaching. Inclining for the greater part to those sterner views

of life which follow belief in the divine sovereignty, she has, therefore, nurtured that type of character which exalts conscience above commercial interests and duty above desire. Martyrdom has been easy on her soil. The days of persecution ended, she is still the mother of religious enthusiasts, and out of the multitude of her sons has sent forth, without beggary to herself, stalwart Christian devotees to colonize the republic. Thrice hail to thee, New England, for thy illustrious record!

But the New England of history, like all things terrestrial, seems to have been passing through a transitional experience. With much that is great and noble in her present record she has yielded, nevertheless, to the commercial and secular influences of the day. Though she is yet a leader in educational and religious thought, other competitors have entered into the field to dispute her supremacy. Nor has she perpetuated her race of statesmen; but the time-serving, mercenary politician has long since entered her halls of legislation and filled those sacred shrines with the tables of the money changers. But in the shifting nationalities of the New England population is seen one of the most noteworthy of all mutations. The Scandinavian, the Irish, and the French Canadian have taken large possession of the fair land which the Puritans wrested from savage hands. Passing into the rural sections, they are acquiring ownership in farms; and, flocking in multitudes to the factory towns and manufacturing cities of New Hampshire and Massachusetts, they hold in their hands the preponderance of religious and political power. Protestantism, moreover, has become second to Romanism in numbers, incredible as the fact may seem to those who complacently have felt that New England was the very citadel of the Protestant faith. In the six New England States, by the census of 1890, are found 1,005,120 Catholic communicants against 763,987 Protestant communicants. Among all the sectional transformations in the rapid development of our American life, the changes which we note are among the most remarkable. To what they shall lead we may not prophesy. Yet under new conditions at least must New England work out the problem of her responsibility.

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How far have the advances in invention affected human happiness? The presence at the naval reviews last spring, side by side with the highly developed war vessels of the world's maritime powers, of the caravels modeled after the three frail ships with which Columbus discovered this hemisphere was an object lesson not soon to be forgotten. The arrival more recently of the viking ship from Norway still further emphasizes the vast progress which the world has made since the days when Leif Ericsson and swarms of other hardy Norsemen scoured the northern seas, ravaging distant coasts and finding unknown continents. When Columbus set out from Palos, America was still unrevealed to the nations of Europe; Africa, uncircumnavigated and unexplored, lay wrapped in the darkest and profoundest mystery; Asia was a land of fable, knowledge of which was furnished by excited and unrestrained imagination. Learn-

ing had but just revived; printing was a new art; the Reformation was to be realized a generation farther in the future; Europe was Catholic; and whole histories, now familiar, were but unfulfilled designs in the mind of Providence. The viking ship carries us yet farther back into the past, to the times of the Danish invasions of England, when King Alfred held sway, and English—the greatest language the world has ever seen—was as yet an unborn tongue; to the foundation of Dublin and other Danish strongholds on the Irish coast; to the legendary times of Hamlet and Macbeth; to the times of the Carlovingians in France, when, but a century after Charlemagne, the vikings wrested from his weak successor the fair realm of Normandy; to the romantic settlements in Iceland, Greenland, and the misty Vinland; to the time when not a printed book was in existence, and men still believed that the earth was flat and stationary in space. These vessels are now in Chicago—itsself among the greatest marvels of the world—where are also on exhibit the actual first trains which ever ran upon American railroads. These, though vastly more modern than the vessels of which the caravels and the viking ship are models, still carry us back to the old days when a stagecoach ran twice a week from New York to Philadelphia, and once a week from New York to Boston, and when Chicago was merely a convenient portage at the junction of its river with the lake. What reminders are they of the changes occurring within the present century!

Yet it is a matter for discussion, after all, how much the happiness of mankind has been increased by the great improvements in its material condition. We are undeniably happier in some ways than were the peoples of the past, because less barbarous and more humane. Wars are now less frequent, are more quickly ended, and are not often accompanied with such scenes of pillage, of cruelty, and of lust as were common in other times. We do not now burn our brothers at the stake for a difference in opinion. Breaking upon the wheel has been happily discontinued, though four centuries ago this was a legal punishment in more than one civilized country of Europe. Yet perhaps the average man was as contented then as now; for happiness, after all, is subjective, and not so dependent upon outer circumstances as is sometimes imagined. In the times described in Genesis we find in full play the same passions of love and hate, of joy and sorrow, of hope and despair which make or mar our happiness to-day. The eastern patriarch lived to a good old age, surrounded with a healthful atmosphere of peace and domestic joy, and, after a life of pastoral simplicity, was gathered to his fathers amid the lamentations of his kinsmen. The tranquil shepherd on the Assyrian plains, studying the glories of the heavens in the calm silence of the starlit night, was perhaps as capable of happiness as the feverish merchant or manufacturer of our time. Humanity has ever sought for happiness; and in all ages has it found it, not in conditions depending upon invention, but in family and social fellowship, in the cultivation of philosophic contentment, and, most of all, in the religion which is designed to satisfy human unrest and aspirations.



### THE ARENA.

#### "THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS."

THERE was published in 1735 a volume entitled *A Survey of London, Westminster, Southwark, and Parts Adjacent*. It contains, with other valuable data, a history of the origin of the above society, the oldest surviving Protestant missionary society in the world. The extracts from this work herein given are set before the reader *verbatim et literatim*. They will spread before his vision the coagency of Church and State in the Christianization of churchless emigrants to foreign fields as well as of native-born citizens of the colonies in the sustentation of parochial libraries and educational culture, and in ministerial supervision. This "Society for the Propagation of the Gospel in Foreign Parts" was organized in 1701, in the thirteenth year of the reign of William III. Says the record:

Another Society there is in London which was set on Foot by a generous and most extensive Charity to carry Religion all the World over, and it is called *The Society for the Propagation of the Gospel in Foreign Parts*. This Society obtained a Patent for making them a Corporation from King William, whose letters Patent bore date at Westminster the 16th of June in the 13th year [O. S.] of his reign; the cause whereof, as mentioned in said patent, was that in many Plantations, Colonies and Factories beyond the seas belonging to England, the provision of ministers was very mean, and many others of them wholly destitute and unprovided of a maintenance for Ministers and the Publick Worship of God. And, that, for want of Support and Maintenance of such many of the King's Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity. And also for Want of Learned and Orthodox Ministers to instruct his said Subjects in the principles of true Religion divers Romish Priests and Jesuits were the more encouraged to pervert and draw them over to Popish superstition and Idolatry.

Letters patent were issued to the Society, embodying in the incorporation ninety-four members, "Bishops, Clergy, Nobility, and Gentry, enabling them to purchase 2000£ *per Annum*, Inheritance, and Goods and Chattles of any value." The act of incorporation provided for an annual meeting, to be held on the third Friday in February, "to chuse one President; one or more Vice-President or Vice-Presidents; one or more Treasurer or Treasurers; two or more Auditors; a Secretary; and such other Officers, Ministers and Servants as should be thought convenient for the Year ensuing." Thomas, Lord Archbishop of Canterbury, was, by the act, made the first president of the Society, with instructions to "cause a Summons to be issued to the several members to meet within 30 Days after the passage of this Charter, and proceed to the election" of the other Officers of the Society, who were to continue in office until the third Friday in February, 1701 [O. S.], or until their successors should be duly chosen. The charter also provided:

The President, Vice President and seven members must be present and consent to every act so as to make it valid; the Society must, every year, give an account,

in writing, to the Lord Chancellor or the Lord Keeper of the Great Seal, the Lord Chief Justice of the King's Bench, the Lord Chief Justice of the Common Pleas, or any two of them, of the several sums of money by them received and paid out by Virtue of these Patents &c, and of the Management and Disposition of the Revenues and Charities.

The seal of the Society was orbicular. On the outer circle was engraved, in Latin, the name of the Society. The central part represented a ship under full sail bound to a foreign shore; natives of the distant lands are pictured on the seacoast with outstretched hands or on their knees; on the prow of the ship stands a minister, clad in priestly gown, looking toward those on the shore and "holding the Gospel open in his right Hand." In the interior is the motto of the Society: "*Transiens adjuva nos.*" In the sky above is the sun shining in meridian glory.

On February 15, 1702, in a general meeting of the Society it was agreed that all the bishops in the realm favorable to the Society should, through their archdeacons and other officials, issue a public call to all ministers who were willing to go forth as missionaries to send their letters to their several bishops, who should transmit them to the Bishop of London, who, after examination of the candidates as to their adaptation to the work, should assign to each one his field of labor. To aid still further this grand enterprise the Society issued the following proposal:

For Securing Parochial Libraries in the Foreign Parts; the Design of which was that men of Parts and addicted to Study be provided with such literary advantages in the Foreign Parts as they might have should they stay at home. And lastly: that every Parochial Minister in the Plantations have a Library of well chosen books in which he might spend his Time to his own Satisfaction and with Improvement and Profit both to himself and others.

The thoroughness of the plan is indicated by the following provisions: that a catalogue of books needed for such a library should be prepared by the Lord Bishop of London; that such a library should be sent to every parish in the foreign plantations (especially to Maryland and Virginia); that every library should "be affixed in a decent and large Room of the Parsonage-House of each Parish;" that, to prevent "loss or embezzlement," the commissary should inspect each library triennially and the parish minister be held responsible for any loss in his parochial library; that authors, clergymen, laymen, merchants, and others should be invited to make donations of books, money, or other means for promoting this philanthropic work. The indorsement of this plan is given as follows:

We do look upon this Design, as what will very much tend to propagate Christian Knowledge in the Indies, being they will in all Likelihood, invite some of the more studious and virtuous Persons out of the Universities to undertake the Ministry in those Parts, and will be a Means of rendering them useful when they are there. And therefore as we shall contribute chearfully towards promoting of those Parochial Libraries, so we hope that many Persons will be found, who out of Love to Religion and Learning will also contribute thereunto.

THO. CANTUAR.  
JO. EBOR.  
H. LOND.  
W. COV. ET LITCH.

ED. WORCESTER.  
SYMON ELIENSIS.  
J. NORWICH.

To this Society the Methodist Episcopal Church owes an imperishable debt of gratitude. From these parochial libraries and the intelligent, warm-hearted clergymen who had charge of them the heaven-called Francis Asbury and many of our early fathers in the ministry obtained much of their reading, which, together with the Holy Scriptures, helped to make them men of wisdom, knowledge, and sound minds—princes in Israel, judges and rulers in the Church of God. In conclusion, let there be in the year 1901 a World's Missionary Convention, where all Protestant Christians shall come together in holy union and conjointly provide for the issuing of the sacred Scriptures in their own vernacular to every nation, tribe, and tongue on this globe. Then shall the earth be filled with the knowledge of the glory of God.

GEORGE A. PHOEBUS.

Brooklyn, N. Y.

#### THE RELATION OF YOUNG CHILDREN TO THE CHURCH.

The position taken by H. C. Benson, in the May-June number of the *Methodist Review*, as to the moral and spiritual status of infant children appears to be the correct one. His conclusions are sustained by the Scriptures as interpreted by Dr. Scott, Richard Watson, Dr. D. D. Whedon, Bishop Merrill, and the Discipline of the Methodist Episcopal Church. Infant children, by virtue of the unlimited atonement made by Jesus Christ, are subjects of the kingdom of God and heirs of eternal life. But what relation, if any, do they sustain to the Church?

In the Discipline, Paragraphs 43-48, we are told that by virtue of the spiritual status of young children they are graciously entitled to baptism and thereby placed in visible covenant relation to God and under the special care and supervision of the Church. The Discipline specifies that they shall be under the watchful care of the pastor, who shall see that their names are properly registered; that they shall be organized into classes with suitable leaders; that when they "shall understand the obligations of religion and shall give evidence of piety they may be admitted into full membership in the Church, on the recommendation of a leader with whom they have met at least six months;" and further directs the pastor and leaders and stewards' meeting to make provision for the Christian training of such children as may be deprived of Christian guardianship by orphanage or otherwise. The Discipline recognizes a possible vital relation between baptized children and the Church; but in fact, with the exception of a few churches, no such relation is maintained. The machinery of the Church is operated upon the "pound of cure" principle, rather than the "ounce of prevention" principle.

In foreign and domestic mission work, and in new fields generally such as our Methodist fathers cultivated, the chief energies of the Church may properly be directed to the restoration of the wanderer; and this will we do everywhere and evermore if the necessity be upon us. But it does seem that a well-organized Methodist Episcopal Church should receive the majority of her baptized children into full membership from the chil-

dren's classes, and not as converts from the outside world. And, alas, so many of them are not received at all! We put upon the lambs of the flock the Lord's mark, baptism, and then too often allow them to wander into the wilderness. It is not strange that when we seek them in after years they know not the voice of the shepherd and care not for the sheepfold.

*Monroeville, N. J.*

HOWARD J. CONOVER.

#### CAN NATURAL SCIENCE ACCOUNT FOR MIRACLES?

WE venture to affirm that it cannot, and for this very obvious reason: miracles are effects produced by divine power acting in nature, independently of nature's laws, in proof of the divine authority of a doctrine or in attestation of such authority in the person who performs them; or, in other words, they demonstrate the presence of divine power. Therefore they are outside the field of scientific research, and any attempt to explain them on purely scientific principles is, from the very nature of the case, misleading. For if they can be so explained they are thereby shown to be no more than effects produced by scientific experts, and those works that have passed as miracles were only masterly and successful scientific experiments. The most they can prove concerning the worker is that he is in advance of his age. Instead of being miracles they were, at most, only prodigies, and the notion of miracles is a mere concept or a figment of the imagination. There can be no miracle as a fact. Such successful experiments can no more prove the divinity of Christ than the achievements of Edison prove him divine.

For this reason I submit that any theory of miracles which omits the evidential element or assigns it to a secondary place is inefficient. If "the chemical affinity by which water was converted into wine is the divine power in nature," is not gravitation also? And are not heat, light, magnetism, electricity, and, indeed, all the other forces of nature divine? I can see no good reason for making any distinction in favor of "chemical affinity." If nature's forces are God's powers is not nature God? This idea is evidently based on pantheism, as making the creature and the Creator one. If "God is the ever-present source of all the forces in the universe and in the system of nature," and if in miracles "the force is not new," "but only its manifestation is new," then in what special feature do the so-called miracles differ from the startling scientific discoveries of to-day? The Bible view of the raising of Lazarus is that it was an act of divine power wholly transcending the powers of nature and in contravention of its established order. Whatever may be said of the life emanating from Christ, as "very God of very God," in the raising of Lazarus, we know that that event was not according to any law known in nature. Hence, the force which thus caused life to resume its course was new to nature.

As an evidence of divinity miracles must manifest power transcending any and all other powers. Hence, Christ came working miracles. I believe in Christ as divine because he proved himself divine and appealed

to his works as proofs of his divinity in the presence of his enemies, who were able to judge of his acts, having been eyewitnesses of them. Without this evidence we would not be able to rest our faith on him as very God of very God; for, it is to be remembered, paganism claims many incarnations in its mythology. But our Saviour proved his divinity by "many infallible signs."

W. J. BARGER.

*Sutton, Neb.*

#### THE HOLY GHOST AND HUMAN TEMPERAMENT.

No man can save a soul. He can only influence the will, which is the executive department of our human nature, to yield to the claims of Christ, by faith in whom alone the soul is redeemed. But there are various approaches to the will; through the intellect, for instance, by the processes of argument and logical reasoning, and through the affectional and emotional nature, by the processes of kindly persuasion, by the use of pathetic incident, and in other ways.

Who is the most successful soul-winner—the man fully possessed by the Holy Ghost, and yet lacking in the attractiveness of a winning personality as indicated by all those details of carriage, voice, and happy combination of temperamental qualities by which man is drawn to man; or he who, wanting in all the elements of a deep spirituality, and yet persuaded of the truth, persuades to the truth through the medium of a nature richly endowed with all persuasive qualities? Of a company of ministers equal in consecration, intelligence, and energy some will be more successful in their fundamental duty of soul-winning than others. All ministerial success depends, of course, on the power of the Holy Ghost; but do not the personality, the inherent characteristics of some men better adapt them than others to be channels through which divine grace shall flow? Some are opaque, absorbing light; others are mirror-like, reflecting most of the light which they receive; still others are receivers but not distributors of truth.

Every true minister has a passion for souls; but is that passion in every case equally gratified? Many a minister whose integrity and consecration and all-absorbing yearning to reach men no one would question must yet remain content with meager results. "Ye shall receive power after that the Holy Ghost has come upon you." Yes, indeed; but are there not differences of power? or, to shape the thought a little differently, are there not varying capacities for its distribution? Does not temperament count in the work of a minister? The water of life always satisfies a thirsty soul; but are the channels through which it is conveyed always sufficient? If by the power of the Holy Ghost alone men were to be persuaded of the truth the world ere this would have ceased its rebellion, for he is infinite. The antecedent to his coming is the preaching of mortal men; and his power is restricted by the mental and temperamental embarrassments incident to the human family, some members of which have been called to preach the precious truth of Jesus and his love.

*Brooklyn, N. Y.*

WILLIAM W. GILLIES.

## THE ITINERANTS' CLUB.

## EXEGETICAL.—“ALMOST,” OR “WITH BUT LITTLE.”

ACTS XXVI, 28.

ONE of the passages of Scripture which our Revised Version has greatly changed is Acts xxvi, 28, 29. The revisers read, “*With but little persuasion* thou wouldest fain make me a Christian. And Paul said, I would to God, that *whether with little or with much*,” etc. The words italicized are those to which reference is here made, especially those in the former verse. The American company substitute, as an alternative reading, “In a little time” for “with but little persuasion,” and “both in little and in great, that is, in all respects,” for “whether with little or with much.” The stress of the discussion must rest on the change in the twenty-eighth verse, where our Authorized Version reads, “Almost thou persuadest me to be a Christian.” The proper interpretation of this passage is so important in its relation to preaching that it forms a fitting topic for consideration at some length in the Itinerants' Club.

The translations of some of the versions will show the earlier views of this passage. Wyclif's version, 1380: “And agrippa seide to poul, in litil thing thou counceillist me to be made a cristen man;” Tyndale, 1534: “Agrippa sayde unto Paul: Sumwhat thou bringest me in mynde for to be come a Christen;” Cranmer, 1539: “Agryppa sayde unto Paul: Sumwhat thou bryngest me in mynde for to be come Chyrsten;” Geneva, 1557: “Then Agrippa sayed unto Paul, Almost thou persuadest me to become a Christen;” Rheims, 1582: “And Agrippa said to Paul: A little thou persuadest me to become a Christian;” Authorized Version, 1611: “Then Agrippa said unto Paul, Almost thou perswadest mee to bee a Christian.”

A reference to some of the commentators shows the meaning attached to these words by earlier and later theologians. Chrysostom says, “*ἐν ὀλίγῳ* [that is, within a little, *almost*] thou persuadest me to be a Christian.” In a note it is said:\*

It appears that Chrysostom supposes that Paul, as an *ιδιώτης*, that is, not conversant with the elegancies of Greek style, did not perceive what Agrippa's phrase meant (namely, as here explained, *παρὰ μικρόν*), but supposed it to be the same as *ἐν ὀλίγῳ*, “with little ado”—that is, “Thou makest short work to persuade me, as if it were an easy thing, to be done in brief;” therefore Paul answers.

This is evidently Chrysostom's explanation of Paul's use of *μεγάλῳ* in the next verse. The point to be noted is his explanation of *ἐν ὀλίγῳ* by “almost.” Calvin says:

Valla thought that it ought to be translated thus: “Thou dost almost make me a Christian.” Erasmus doth translate it “a little.” The old interpreter dealeth more plainly, “in a little;” because, translating it word for word, he left it to the readers to judge at their pleasure. And surely it may be fitly referred unto

\* *Library of the Fathers*, Parker's Oxford ed., p. 698.



the time, as if Agrippa had said, "Thou wilt make me a Christian straightway," or "in one moment." If any man object that Paul's answer doth not agree thereto we may quickly answer; for, seeing the speech was doubtful, Paul doth quickly apply that unto the thing which was spoken of the time. Therefore, seeing Agrippa did mean that he was almost made a Christian in a small time, Paul addeth that he doth desire that as well he as his companions might rise from small beginnings and profit more and more; and yet I do not mislike that *ἐν ὀλίγῳ* doth signify as much as "almost."

Grotius remarks: "Est locutio bene Græca. Nam et Plato dixit in Apologetico: *ἐγγὺν οὖν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο*, Prope idem de poetis cognovi." Meyer, on the other hand, translates, "with little," and quotes Ecumenius to the same effect. He says that most expositors either adopt the meaning, sometimes with and sometimes without the supplement of *χρόνῳ*, "in a short time," or "propemodum, parum abest, quin." So also Ewald, who calls to his aid the  $\frac{2}{3}$  of value, "for a little," that is, "almost." For the use of *χρόνῳ* in a similar connection we may note Plato's Apology.\* We have the phrase *ἐν οὐτωσὶ ὀλίγῳ χρόνῳ*. Alford and other modern commentators favor the view which has the authority of the revisers. We thus see that the current of early exegesis favors our Authorized Version "almost," while the later expositors favor "with but little."

We note, further, that almost all the earlier translators convey the idea that the expression of Agrippa was not one of contempt or irony by which he would reject the idea of any impression having been made upon him by Paul, but rather that an impression had been made upon his mind favorable to the religion of which Paul was the defender and representative. The state of the argument growing out of the contextual relations of these words will be considered in another paper.

#### THE FOUNTAIN THAT IS PURE.

In considering the sources of religious doctrine and religious life it is very important that we do not allow ourselves to be diverted from the true and only reliable one—God's revelation in the Holy Scriptures. Whatever may be found elsewhere in the world of science or the world of philosophy must be regarded as tributary to or a preparation for the "true Light which lighteth every man that cometh into the world." "Christ is the end of the law for righteousness to every one that believeth." He is found nowhere else but in God's word. In the Old Testament he is presented; in the New he is historically set forth. We have no satisfactory teaching in natural religion. Paul in his masterly presentation in the first chapter of Romans declares as the teaching of the natural world God's "eternal power and Godhead;" but no one who has ever thought independently of revelation has developed any character or life or mission at all comparable to that of Christ. Whether it be his person or his teachings which we study, we always find that which is beyond anything that men

\* *Opera Platonis*, Tauchnitz ed., vol. i, p. 43.

can produce. The only fountain out of which this pure truth concerning Christ flows is the sacred word.

The religion of nature has never developed the true scriptural idea of the origin of the world, the unity of the race, a complete system of morals, a firm doctrine of immortality and of future blessedness. Up to this time no era of thought at all comparable to revelation has proceeded from natural religion. What has natural science furnished that is at all helpful to the human soul? That in many things its opinions should be in harmony with the truth and in its own sphere be absolutely true we will not question. The laws of nature are uniform. Destitute of will nature knows no sin, and hence neither penalty nor forgiveness. It moves forward with a blind causality, destitute alike of hope or despair. There is no help in that direction such as many expect. A New York newspaper years ago gave extracts from several letters addressed by distinguished men to the founder of what was called a Theistic Church in that city. Max Müller, of Oxford, wrote:

The true religion of the future will be the fulfillment of all the religions of the past. The true religion of humanity, that which is the struggle of history, remains as the indestructible portion of all the so-called religions of mankind. . . . All here on earth tends toward right and truth and perfection; nothing here on earth can ever be quite right, quite true, quite perfect—not even Christianity, or what is now called Christianity, so long as it excludes all other religions, instead of loving and embracing what is good in each. Nothing, to my mind, can be sadder than reading the sacred books of mankind, and nothing more encouraging. They are full of rubbish; but among that rubbish there are old stones which the builders of true temples of humanity will not reject, must not reject, if their temple is to hold all who worship God in spirit, in truth, and in life.

Dr. James Martineau does not speak so encouragingly:

There seems to me to be several distinct sources in our nature from which the religions of the world have sprung, giving them most divergent values and necessitating permanent antipathies between them as ineradicable as between truth and falsehood, right and wrong. The antipathies wear out when the religions wear out, and that is the story of to-day. But I have more respect to monotheistic aversion to idolatry and nature worship in loyalty to the God of righteousness than to the modern search for sympathy in empty abstractions or æsthetic mysticisms.

Reading this passage between the lines, we should regard it more as a criticism of the theistic movement than an indorsement of it. Mr. O. B. Frothingham wrote:

There are three prevailing ideas of the source of religion: 1. That it was a communication by the supreme Mind and by it adapted to the intellectual conditions of mankind. 2. That it was an outgrowth from human nature. 3. That it was a divine communication in its origin, but was subject to the accidents of a changing and deviating race.

The last is the gospel which Mr. Frothingham preached so long in New York, and in the propagation of which he himself confessed that his Church was a failure. The Church's safety is in the truth of Scripture. As ministers of the word, let us ever drink from the sacred source, the fountain that is pure.

## PRESERVATION OF MATERIALS.

(Continued.)

To all interested in the subject the following communication will be of special interest. In a private letter to the Editor its author writes: "As an evidence that missionaries are not wholly disinterested spectators of what is going on in the centers of civilization it may commend itself as worthy of acceptance at your hands."

EDITOR ITINERANTS' CLUB: Having profited by the experience of brother ministers, I would fain place mine at the disposal of young itinerants who, at the beginning of their ministerial careers, are casting about for a really effective and reasonably simple plan for obtaining a thorough and permanent command of the literature that comes within their purview, and are desirous more especially to be able readily and easily to utilize the wealth contained in their own libraries. The plan I have adopted, the practical operation of which for some years past has afforded unmixed satisfaction, is one that because of its manifest superiority has in my work permanently superseded two other plans. Brethren to whom I have recommended it are enthusiastic in its praise. My apparatus and its *modus operandi* may be described as follows:

First, I give every book in my library its distinctive number, by which to be identified as long as it remains in my possession. This is not necessary in the case of cyclopedias, commentaries, and dictionaries, though it may be a convenience to include these also. It is optional whether the number be affixed to the book. If affixed, it should be by means of a gummed label on the exposed lettered back, as near to the top as possible, to insure a longer and more cleanly lease of life. In the first few pages of what I call my *Library Ledger*—a specially prepared blank book of about five hundred closely ruled pages, duly numbered and provided with an index—I have an accurate register of all my books with their assigned numbers. In this *Library Ledger* I open a separate account in the appropriate place with every topic that has commended itself to me as worthy of reference in the course of my general reading, indicating under the proper letter in the index the ledger page on which references to books that treat of the topic inserted are given. At the commencement of topics embraced under the several letters of the alphabet one page is set apart for biographical and another for topographical references.

In making entries in the *Library Ledger* under particular topics much time and space are saved by making the number of the book which treats of any given topic a numerator, and the page of the book on which the particular reference may be found a denominator. To illustrate: I desire to read up on "Conscience." Opening my ledger I find that my account with "Conscience" stands on page 44. Turning to page 44 I find an array of references: "Not developed by nat. selection,  $\frac{1}{4}\frac{3}{4}$ . Not a separate faculty,  $\frac{1}{4}\frac{3}{4}$ . Needs revelation,  $\frac{4}{8}$ . Hypothesis of its development,

$\frac{94}{116}$ ," etc. In an instant I learn that on page 172 of *Blending Lights*, on page 478 of Dickinson's *Theological Quarterly* for 1882, on page 70 of Liddon's *Elements of Religion*, on page 415 of Bowne's *Studies in Theism*, etc., I shall find helpful treatment of the subject in which I am specially interested at the time.

The exact scope of the material thus made available is indicated by two or three words in the ledger references, as shown above. This plan also works well in connection with my study Bible. In the margin opposite Rev. iii, 5, stands the fraction  $\frac{185}{188}$ , which tells me that on page 688 of vol. viii of the *Homiletic Monthly* there is a good sermon on this verse. Opposite 2 Cor. iii, 18, I find  $\frac{249}{250}$ , which introduces me to an exquisite gem of a sermon, Maclaren's "Transformation by Beholding." Immediately under the title heading of the Song of Solomon in said Bible  $\frac{144}{148}$  refers me to Godet's *Old Testament Biblical Studies*, on page 241 of which commences his masterly critique on this perplexing book.

For the preservation of valuable newspaper and magazine articles I have an unbound expansible *Index Rerum*, consisting of separate detached leaves of stout pasteboard, lettered on the upper corners exactly in the same order as in Todd's *Index Rerum*. There are twenty-six larger boards, 10" x 8", representing the alphabet and the initial letters of topics treated of in the cuttings preserved. Between every two of these larger boards are five smaller ones, 6" x 6", representing the vowels. All stand on their edges on a shelf, occupying as much space as is needed by the constantly accumulating material filed away. It works thus: Finding an excellent editorial in the *Indian Witness*—"Why do Men Gamble?"—I cut it out, fold it up to convenient size, and after underscoring the word by which it is to be classified (in this case "Gamble") I proceed to place it. I look first for the large card, on the right hand upper corner of which is the capital letter *G*. Then, as the first vowel of "gamble" is *a*, I place the article between *a* and *e*. Then in my *Library Ledger*, at the account opened for "Gambling," I make an entry—"Indian Witness, art., *I. R.*" (shelf *Index Rerum*). Suppose I want to read up on leprosy. I first go to my ledger, to find what I have discovered in my books and indexed on this topic. Then I go to my shelf, and from the space between *L* and *M*, after *e*, I take out half a dozen really valuable articles, which, after perusal, are carefully replaced in their compartment. This plan, to me, at least, is vastly superior to the scrapbook or envelope plan, both of which I tried. If one's reading of newspapers and fugitive current literature be extensive, and time for cutting out and filing away be available, he may have two or more *Index Rerum* shelves—one for "Religion," a second for "Science and Philosophy," a third for "Sociology," etc.

To a busy worker to whom every moment of time is valuable the adoption of the plan outlined above has been a much appreciated boon. I only wish I had hit upon it at the beginning of my ministerial and missionary career.

J. E. ROBINSON.

Poona, India.

**FOREIGN RÉSUMÉ.****SOME LEADERS OF THOUGHT.****H. J. HOLTZMANN.**

THIS great Strasburg professor is one of the largest figures in the theological world of Germany. His principal significance is in his New Testament work, and especially in his criticism of the synoptic gospels. Briefly summed up, his views are as follows: The motive which led to the first attempt to reduce the facts of Christ's life to writing was the growing feeling that the destiny of Christianity was not bound up with that of Judaism, but would live on into the far future. According to his view the chief interest of his disciples centered in the words rather than in the experiences of Jesus; and hence the traditional Matthaic collection of words of our Lord was the very first attempt of the kind. Next in order followed the gospel of Mark. These two works spread with great rapidity; and it was not long until an effort was made to combine the two into an harmonious whole. The first and most successful of these attempts to unite the two was our gospel of Matthew, properly so called, not because it was written by Matthew, which Holtzmann denies, but because the material furnished by Matthew in his collection of our Lord's words is that which distinguishes the first gospel from the other synoptical reports. The gospel was written with special reference to the needs of Jewish Christians. The last of the synoptics was our Luke. Holtzmann does not think that this gospel was written by Luke; but yet it is not without good ground that it is named after him, since it is probable that the influence of Luke is traceable in it. He admits, also, its strongly Pauline character, so universally recognized. It will be observed that here is a thoroughly naturalistic explanation of the rise of our synoptic gospels. Men wrote these books just as men write other books, because they think they see a need of them. There is here not the slightest hint that God either prompted them to write or gave them divine assistance in their work. On the contrary, he holds that our gospels do not merely describe what Jesus was and did, but also the faith of the Church concerning him. They are not simply histories, but dogmatic Christologies, somewhat nebulous, clothed in historic garb. He would not attribute this dogmatic history to a falsifying purpose, but to the inevitable workings of the human mind. Nevertheless, the theory is subtle and dangerous in the extreme. Our gospels are more than the expression of the early Christian consciousness.

**SAMUEL OETTLI.**

If you would know the theological position of a writer, test him on some crucial question. Judged by such a criterion this Swiss theologian is to be classed rather with the conservatives. He is ranked as high authority on many books of the Old Testament. But his ideas concerning Chronicles can alone engage our attention here. He firmly holds the

opinion that 1 and 2 Chronicles and Ezra and Nehemiah are the work of one author and are intended to form one continuous history, composed, as he thinks, about the end of the Persian period and the beginning of the Greek. As to the author, he surmises only that he was one of the Levitical singers. More far-reaching, however, are his opinions as to the spirit in which the Chronicles were composed. He observes that the author neglects the kingdom of the ten tribes in the interest of Judah, even calling the southern kingdom by the comprehensive name of Israel; that he excludes, even from the history of Judah, what does not serve his interest in religion and the Davidic dynasty; that he gives a great relative importance among the tribes to Levi, and dwells with special interest upon the ritual observances, the temple, the clergy, and the festivals; that he makes the weal or woe of the people to depend, not upon their moral but their ritualistic religious life. But after making all these concessions he rejects Wellhausen's interpretation of the facts, which he regards as a caricature. He denies that the author modeled his facts to suit a pre-existing judgment, admitting, however, that he places the material at his command in such relations as to suggest that he applies a true principle somewhat mechanically. He lays it down as a principle that a nation which finds no hope in the future seeks its ideals in the past. Hence it is that the author passed over the sins of David, Solomon, and others whom he represented as heroes, without mention. He explains the large numbers employed by the author as a matter of taste. When he comes to the question of the trustworthiness of the books he claims that they mention by name an unusually large number of sources, and thus prove that they were carefully written. He does not agree with those who see in Chronicles only the post-exilic conception of Israel's past. His final conclusion is that the books of Samuel and Kings are more reliable, but that we may with confidence avail ourselves of the history given us in Chronicles on points where other authorities are silent.

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PROFESSOR J. MEINHOLD, OF GREIFSWALD.

RANKED as a conservative in Germany, Meinhold would be regarded in America as a radical. We can here only mention his views concerning the Book of Daniel as illustrative of his style of thought. With Dillmann, Graf, Hitzig, Kahnis, Delitzsch, and most other Germans, he denies the authorship to Daniel. On the other hand, he does not go so far as Delitzsch, since he denies that the whole book must be a product of the Maccabean age. Parts of it, including chapters viii-xii, were then composed; and none of it was composed in the exilic period. He thinks that the Aramaic portion (chapters ii-vi) was composed about B. C. 300. The author adopted well-known traditional stories concerning Daniel and his companions, and wrought them out in such a way as to show how the faithfulness of the captives in Babylon advanced the cause of God in the world. He assumed that these stories represented Daniel as gifted with special wisdom, and that his life was an exhortation to faithfulness to



God. It was according to the spirit of the times to clothe these exhortations to faithfulness in the garb of prophecy; and the firm belief of the people in the nobility and wisdom of Daniel made it eminently appropriate for the author to put all these things in Daniel's mouth. The Maccabean portion, chapters viii-xii, was placed subsequent to the Aramaic portion in order that the latter might lend authority to the former. To these the author added exhortations in the spirit of Daniel, of which chapter vii is an example. Chapter i, with the first three verses and part of the fourth verse of chapter ii, form the introduction to the whole. The purpose of the book so formed was to exhort the Israelites to faithfulness in the time of their great need. The book, however, is not a pious fraud, since the author did not set out to write a canonical book. Nevertheless, the Jews did right in adopting it into the canon, since it was in reality a source of religious encouragement in the period of the Maccabees. Furthermore, the traditional stories which lay at the basis of the Aramaic portion of Daniel were not fictitious, but were accounts of real events, at least in the main. These conclusions he bases upon linguistic, doctrinal, and historical data furnished by the book itself, the details of which cannot here be given. It must be confessed that Meinhold has the majority, even of the orthodox critics, with him. But the question, like many others, cannot yet be finally settled. Facts may yet be brought to light to confirm the authorship by Daniel.

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#### RECENT THEOLOGICAL LITERATURE.

##### THE IDEA OF HOLINESS IN THE NEW TESTAMENT.

THE European custom of offering prizes for theological dissertations on subjects announced by theological faculties has elicited many excellent treatises. This is one of them, written by Ernst Issel, a pastor in Baden. At the suggestion of the Hague Society for the Defense of the Christian Religion, which offered the prize, he began his treatise with a discussion of the idea of holiness in the Old Testament. In the New Testament the fundamental thought in holiness is found to be separation from all that is profane (in contradistinction from sacred) and consecration of oneself to God. The term "holy" is not, therefore, equivalent to "pure" or "clean," since holiness is a far wider conception than purity. He raises the question how those conceived of themselves whom Jesus had sanctified, or made holy. One of the important elements is the consciousness of possessing the gift of the Holy Ghost. But they did not think of themselves as sinless, nor conceive the idea that in them every sinful impulse had been destroyed. Nevertheless, they felt the necessity of a pure life. Sin renders impure; nearness to God demands moral purity. Purity is the condition under which alone God can be seen. He is under the impression that Paul's teaching in 1 Cor. vii contains the germ of all the later asceticism of Montanism. But the gnostic principle, that nature is itself sinful, he thinks is not sustained in the New Testament. One of the strongest motives to sanctification is the early coming of Christ and the last judgment.

He thinks that in the word "holy" we have an illustration of how words may be employed in different ages of the world in entirely different significations, and is sure that the saint of the New Testament is an altogether different personage from the saint of the Middle Ages. That the conception of holiness was greatly changed is not to be disputed; but it was not so much in the elements which were supposed to go to the making of a saint as in the stress laid upon externals, to the neglect of the evangelical elements of personal Christianity. Issel's work suffers, like all others which take up but one side of the Christian life, from incompleteness. The Christian life is more comprehensive than holiness. It is to be hoped that sometime a treatise will be produced which shall afford a complete analysis of the true factors entering into a life according to Christ.

#### DO WE NEED A NEW STATEMENT OF DOGMAS?

IN 1889 Professor Kaftan published a small treatise, entitled *Faith and Dogma*, in which he incidentally mentioned the need of a new dogma, using the word very much in the sense of "creed." It caused great excitement, which he answered with the work now mentioned. He would not displace the old creeds, but he would restate the doctrines of evangelical Protestantism in the light of our present needs and our present knowledge. He claims that our present creeds do not command that obedience which is due to the Christian faith. He also asserts that the dogmas of the Church ought to show us, as they do not now, the true path of the Christian in his relations to his heavenly inheritance on the one side and his duties and enjoyments on the other. Another point which he emphasizes is that the old dogmas only measure the knowledge their authors had of the Bible, but do not correspond to our knowledge of the teachings of God's word. He complains that the old dogmas were in a large measure the statements of conclusions drawn from scriptural premises, and boldly asserts that we should omit all such from the dogmas of the present day, admitting thereto only those which are fundamental in the word of God. Especially does he feel that the dogma concerning Christ needs restatement. Faith in Christ moves about him as the glorified head of the Church and about his historic manifestation upon the earth. It completes itself by asserting the divine origin of Christ. Herein lies the energy of our faith. But farther faith does not go. All attempts to make clear the origin of Jesus Christ from God are speculations, thoughts which we have concerning the faith, but which are no part of faith itself. It is evident from all this that Kaftan is not a believer in a creedless Church; that he is fully persuaded that the Bible is the true source of all doctrines which are fundamental to Christianity; and that he thoroughly believes in the divinity of Christ. Whatever may be thought of the necessity for a new statement of theological truth it must be admitted that, although he is a follower of Ritschl, Kaftan is orthodox in the main. The same may be said of most Ritschlians, their fundamental principles touching only the more speculative parts of the creed.

**THE EPISTLE TO THE HEBREWS, BY MARTIN KÄHLER.**

THIS book is not a commentary in the ordinary sense of the word. It is not an introduction to the study of Hebrews; nor does it discuss the questions of date, authorship, or any of the ordinary questions with which introduction concerns itself. It is an attempt at an exact reproduction of the thought running through the entire epistle. It at the same time professes to give an exposition of the epistle. Yet it is not a paraphrase, although approaching very closely thereto. It is a sort of cross between a paraphrase and a translation. It helps to explain the meaning of the inspired author, but it does not help us in getting at the significance of the author's thought. None of the ordinary machinery employed by the commentator is exhibited. The work is all executed in the absence of spectators and the accomplished result put down in writing for our benefit. We have to take Kähler's conclusions, therefore, as a purchaser takes the compound which the apothecary mixes out of his sight—on faith. Here and there, indeed, he gives us a hint which is helpful. For example, in speaking of Melchizedek as a type of the high priesthood of Christ, he says, "The silence of the [Old Testament] report concerning his parents and tribal relations is emphasized, and in this nonlimitation of his life a picture is found of the illimitable life of the Son of God." This is really a paraphrase—a statement of a truth in supposed plainer language; and it is the purely paraphrastic portions of his work which lend it value by giving us Kähler's opinions. The only special advantage we see in such a work is that it takes up less space than the ordinary commentary. But it loses immensely in satisfactoriness. The method employed is only adapted to use in the professorial lecture room, where the student can be sure that the results reached are accurately stated and that they thus leave the mind free to absorb and weigh the processes of thought by which the lecturer reaches his conclusions. But, while the method is not well adapted for general use, the work is done in a scholarly and scientific manner and, to the student versed in the exegetical problems of Hebrews, very suggestive. The basal idea, too, is one which needs emphasis, namely, that in order to understand the Bible as a whole we must understand each book as though it were the only book, and that the parts of a book can be best understood in their proper setting within the whole.

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**RELIGIOUS AND EDUCATIONAL.****RADICAL CRITICISM IN HOLLAND.**

By comparison radical criticism in Germany is conservative. We need not refer to the extremes to which Kuenen went in his views of the Old Testament history and prophecy. A more recent case in New Testament criticism is more illustrative still. Reference has been made in the *Review* to Steck's views of the four principal Pauline letters. But Steck was preceded in Holland by Pierson and Loman, the former of whom says that it is a natural hypothesis that so remarkable a person as the Paul of Galatians

is not a reality, but the fiction of a Pauline Christian. And now that Steck has worked out a proof satisfactory to himself of the non-Pauline origin of every document of the New Testament, Völter, the Hollander, at least, agrees with him in reference to the Epistle to the Galatians. In Germany, on the other hand, he has found no supporters. Professor Van Manen, of Leyden, not only agrees with Steck in the rejection of Paul's four principal epistles, but goes away beyond him in his conclusions. The radical nature of his criticism may be seen by some comparisons. The Tübingen school was regarded as tolerably radical, but they held fast to Romans, Galatians, and 1 and 2 Corinthians. Van Manen follows Steck in rejecting them, although the newer critical school in Germany, following largely in the path of the Tübingenites, defends them. While Steck contradicts the Tübingen school in rejecting Paul's four principal epistles he also contradicts them in defending the historical trustworthiness of the Acts. Van Manen, on the other hand, rejects both. He accuses Steck of being too conservative in his views of primitive Christianity and of not drawing decisively enough the consequences of his own critical opinions. He declares that it is not justifiable, because we must reject the historical Paul of the principal epistles, to seek for him in the Acts. To maintain the historical worth of the Acts is too conservative. The Tübingen school and Steck must have some sort of foundation upon which to build—if not the principal epistles, then the Acts. But Van Manen does not feel the need of either. He thinks Steck is too conservative when he regards Paul as a great historical reality, entirely apart from the genuineness of Paul's epistles. To him Paul is not a distinctly recognizable reality. The real Paul had little more than the name in common with the Paul of the principal epistles. These letters, he thinks, had their origin in gnosticism. Having now gotten rid, to his own satisfaction, of all the New Testament documents bearing upon the case, he regards himself as having at last found the correct method of constructing an historically veracious account of the true course of things in the first fifty or sixty years subsequent to the death of Jesus. The average man would feel that all historical construction was at an end when it was proved that there were no reliable sources of information. But Van Manen seems not to be troubled by this lack. There is one great advantage which his position affords him—he is left free to make the early history of Christianity what he will. These "sources" are often a great bother to an historian. He would like the history to have taken such and such a course; it seems to him that that is the way it ought to have been. It is a great grief to him that his sources do not uphold his judgment. But henceforth when any historian wants to find the true course of history in any period let him prove that all the documents hitherto supposed to have been contemporary are forgeries of a much later period, written in order to make things appear as their authors would like them to have been, and then he will be on the right road to a true solution. And nothing could be simpler than to do this; for if we have no trustworthy records of the life of Paul it would be easy to prove that we have no trustworthy records of anything. It is

this extreme radical criticism which disgusts even the moderately radical critic with all criticism, and makes all who study the subject suspicious of the conclusions reached in every department of historico-critical study, by whomsoever conducted. There is one great comfort in it all, namely, that such criticism sinks of its own weight and generally carries its authors down with it. It was so with Bruno Baur, who approached nearer to Van Manen than any other German critic ever did. We predict that it will be so with Van Manen, Steck, Pierson, Loman, Völter, and the smaller fry who take up with their opinions. Steck is a German Swiss. The others are Hollanders. Steck is conservative compared with Van Manen. Holland will gain no credit theologically from these men. She will lose the confidence, however, of all who are searching for leaders whom it will be safe to follow.

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#### THE DEACONESS HOME IN STRASBURG.

THIS institution recently celebrated its fiftieth anniversary. Pastor Voegner, chaplain of the institution, read the report. He described the work done in 1842 by the founder, Pastor Haertner. The institution now numbers two hundred and three sisters, who are charged with the management of twenty-seven departments. Eight of these are in Strasburg, among which are the large hospital on the Elizabethangasse; the intermediate and the high school for girls, the former with three hundred, the latter with five hundred pupils; the Krippe, or children's home; and a home for convalescents. Other departments are located in Gebweiler, Mülhausen, Munster, Kolmar, and in various places in the canton of Neuchâtel, in Switzerland. Frau Adele Schneider, who assisted Pastor Haertner in establishing the institution, still presides with unabated vigor over the home and its various departments of work. It was announced that the emperor had donated ten thousand marks to the establishment. The Statthalter appropriated six thousand marks from the public funds. The empress donated a Bible, in which she inscribed with her own hand the words of John xii, 26. The theological faculty of the Strasburg University and the directory of the Church of the Augsburg Confession sent congratulatory addresses.

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#### RECENT DEVELOPMENTS IN GERMAN SOCIAL DEMOCRACY.

DURING the latter part of November, 1892, a congress of socialists was held in Berlin, which indicated by its action a lack of unity and consistency. It was even proposed that the congress should henceforth meet but once in two years. This proposition was strenuously opposed by Bebel, who declared that it was in itself an evidence of indifference among the members of the party. It was also agreed to abandon the usual demonstration on the 1st of May, except in so far as it could be observed in the evening. Many of the former favorite methods of warfare against existing conditions were confessed to be inadequate or even harmful. The "boycott" had been found a two-edged sword, doing more damage to those who wielded it than to those against whom it was

directed. This was also true of the trade-mark by which all goods manufactured by members of the party could be distinguished and thus bought in preference to those made by their opponents. It prevented their sale except among social democrats. The southern and northern factions came to an agreement according to which the congress declared that the party has nothing in common with State socialism; but it was evidently only a compromise, and left the division of sentiment as emphatic as before. The separation of the anarchists from the social democrats in Germany is a gain. But the party within the party, composed of younger men, are ready for any measure by which they can most hastily bring about their designs, while almost as much can be truthfully said of the opportunist section.

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#### **ANTISEMITISM IN A NEW FORM.**

THE question has been raised whether the Jewish books on the subject of religion do not contain statements inimical to Christianity and morality. This question is to receive careful consideration at the hands of the Prussian minister of religion and education. It is expected that the result of the investigation will be officially made known. Meanwhile two hundred and fourteen German rabbis have published a declaration to the effect that the ethics of Judaism recognizes no claim which allows to others what is forbidden to Jews, and recommends to every man the endeavor to attain to the image of God; the severest exercise of veracity toward all, whether in trade or in society; the inviolability of every oath and promise to whomsoever it be given, whether Jew or non-Jew; the fulfillment of the command, "Thou shalt love thy neighbor as thyself," without regard to nationality or faith; obedience to the law of the land; the expenditure of every possible effort in behalf of the welfare of the Fatherland; and cooperation in all efforts looking toward the mental and moral perfection of mankind. This is a tolerably high creed, but not in all respects just what we have thought we have witnessed in actual practice among the sons and daughters of Jacob. But these rabbis are speaking of their ethical teachings, not of their realization in actual life.

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#### **INTERESTING TEMPERANCE FACTS FROM MUNICH.**

It has long been known that alcohol spares almost no organ of the human body in its ruinous effects. Recently it has been established by experts that the excessive use of beer produces affections of the heart. Munich affords a most favorable opportunity for such investigations, and here the deaths from heart disease are most frequent. The mortality of the general population of Munich reaches its highest point, among men, between the ages of fifty and seventy; among women, between seventy and eighty. Among the proprietors of beerhouses, on the contrary, the highest death rate is found between the ages of forty and fifty, among brewers between thirty and forty, and among the waitresses in beer halls between twenty and thirty. Among the causes of these deaths the most frequent is disease of the heart.



## EDITORIAL REVIEWS.

## SPIRIT OF THE REVIEWS AND MAGAZINES.

THE month of May witnessed in Washington City a season of the most anxious thought, when the General Assembly, the highest ecclesiastical court in one of the greatest Churches in Christendom, was pressed by a necessity which, without success, it had striven to avoid to the trial of one who, as an expositor of the Holy Scriptures and a teacher of theology, filled one of the most responsible and honored positions found in any Church. The Christian Church, of whatever denomination it may be, is too familiar with the difficulties it meets and has too intimate a knowledge of the often capricious reasonings of men and ministers in regard both to doctrine and practice not to feel a deep sympathy for any branch of the general Church which is brought into perplexity or grief through departures from essential faith or proper practice. The experience of one Church may be the experience of all. It is sometimes the case that men of superior education and acknowledged genius awaken the profoundest solicitude from the tendency of their thoughts and the trend of their teaching. No one who knows the glory of the Church of Scotland and of that wonderful genius and mighty preacher, Edward Irving, and the errors he imbibed and taught could blame the Church if, in loyalty to its great doctrines, it felt compelled to try and condemn him. The General Assembly of the Presbyterian Church was not unfeeling in its spirit or precipitate in its action because the trial of Dr. Briggs took place at its late session and because condemnation and suspension from the ministry followed the investigation of facts. If there was nothing that the professor could do, without compromising principle, to avert the result that was impending, then he may not blame the Church for strict adherence to the law which governs its action. No man may claim for himself a purer purpose or a greater wisdom than is found in the Church of his fellowship. We admire the modesty of true science. Not less should we commend deference to the highest authority of the Church we serve. If one claim integrity of mind in searching out the truth he must not reproach the many who with equal integrity adhere to and enforce the truth long since accepted and established. If the Church of Christ has any necessity laid upon it to do what men can do to prepare individuals to preach the word, then there is the most imperative demand that our young men shall be so taught the matters of belief as to impress them with the authority and the importance of the oracles of God. It was once said of the universities of England, by Rev. Jeremiah Seed, that they "were the eyes of the nation;" and it was added, "If the eye be single the whole body of the people shall be full of light." We may say of our theological seminaries that, if the teaching they give be evil, "the churches receiving their

preachers thence will be full of darkness" or suffer such obscurity as hardly to admit the assertion that they are "full of light." From the Union Theological Seminary, in which Dr. Briggs is professor, go annually from thirty-five to fifty graduates. Many of these in a few years may be filling some of the largest pulpits of the land. If, therefore, soundness is anywhere needed it should be required in such institutions; else was there less danger in the days of the fathers of the Presbyterian Church, when those preparing for the ministry, like those studying law and medicine, put themselves under the private tuition of men honored in their professions and capable of giving the best training to those who sought their aid. The moral alertness of all the Churches with regard to a true standard of faith will appear from the themes presented and the spirit shown in the current numbers of the various quarterlies. In the *Presbyterian and Reformed Review* for July we have "Some Recent German Discussions on Inspiration;" in the *Lutheran Quarterly* for July we have "The Higher Criticism;" and in the *African Methodist Episcopal Church Review* for July, an article similarly entitled. In the *North American* for July Dr. Briggs, in lucid language, expresses his hope for "a United Protestantism," "in which the Roman and Greek communions will likewise share"—where "they will continue to seek God through the Church and the reason, as well as through the Bible," and will remain a great constitutional party. Surely it will be confessed there is reason to be strong in the faith and to consider well the nature of ecclesiastical integrity. "If the foundations be destroyed, what can the righteous do?"

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THE *Presbyterian and Reformed Review* for July has: 1. "The Trial of Servetus;" 2. "Theological Thought Among French Protestants in 1892;" 3. "Homiletical Aspects of the Fatherhood of God;" 4. "Failure of the Papal Assumptions of Boniface VIII;" 5. "Metrical Theories as to Old Testament Poetry;" 6. "John Greenleaf Whittier;" 7. "Baptized for the Dead;" 8. "How Were the Four Gospels Composed?" 9. "The General Assembly of the Presbyterian Church in the United States of America;" 10. "Some Recent German Discussions on Inspiration." The writers of the various articles show an ability that justifies them in themes they have selected for discussion. "The Homiletical Aspects of the Fatherhood of God" is a timely notice, by Charles A. Salmond, and a timely rebuke of those who "sink the judicial altogether in the paternal aspect of God's character." "Baptized for the Dead," by Dr. T. W. Chambers, shows the reasoning of the thinker and the conclusions of the logician. "Whittier," by J. O. Murray, will be read with admiration both for the poet and the writer. "How Were the Four Gospels Composed" shows the broad scholarship, the deep research, and the conclusive reasoning of Dr. W. G. T. Shedd. Accounting for what is witnessed in many of the German theological writers, he says, "The unproven assumptions and almost innumerable hypotheses which have characterized German schools of biblical criticism since the time of Sem-

ler are due to the substitution of the ecclesiastical origin of the gospels for the apostolic." And he asserts that "there will be no improvement in this class of exegetes until there is a return to the apostolical origin of the gospels." These are the weighty utterances of a strong thinker and a clear observer.

THE *Lutheran Quarterly* for July has: 1. "Holman Lecture on the Augsburg Confession;" 2. "The Church;" 3. "The Higher Criticism;" 4. "The Power of the Keys;" 5. "Faith and Regeneration;" 6. "The Preexistence of the Soul;" 7. "The Devil the Prince of the World;" 8. "The Word of God in the Sacraments." These subjects are of the first importance, and are skillfully treated. The article first named, by Dr. P. Bergstresser, is of great value to all who would know this branch of the Church in its high purpose to exhibit the true God and Jesus Christ whom he hath sent.

THE *Quarterly Review of the United Brethren in Christ* for July contains: 1. "Conscience;" 2. "Intellect;" 3. "Our Church Schools from a Teacher's Standpoint;" 4. "Christian Civics;" 5. "Rev. Benjamin Franklin Booth, D.D.;" 6. "Justification;" 7. "Sanctification;" 8. "Comparison of *Πιστις* in Paul's and James's Epistles." The first article, by Dr. C. A. Burtner, is an able argument to prove the infallibility of conscience, especially when "in harmony with the teachings of revelation." The second, by S. S. Hough, treats of the place, authority, and use of the intellect in matters of religion. Dr. M. R. Drury considers the nature, instrument, and fruits of justification. In "Sanctification," by Professor G. P. Hott, it is asserted and sustained that the doctrine is "as old as the Bible" and is "clearly set forth in both the Old and New Testaments."

THE *New Jerusalem Magazine* for July has many articles worthy of more than a passing notice. Among them is "The Training of the Will," by John T. Prince. He asserts that "The human mind is a wonderfully complex organism," shows the distinction between the intellect and will, and impresses the value of the training of the will not less in childhood than in maturity. Warren Goddard discusses the possibility and advantages of self-restraint, and recommends its cultivation.

THE *African Methodist Episcopal Church Review* for July contains the following: "The Free Coinage of Silver;" "The Higher Criticism;" "The Philosophy of Progress;" "British Guiana;" "Rev. Theophilus Gould Steward, D.D.;" "Temperance in the Public Schools and the Sunday Schools Equally Essential;" "Literature a Pillar of Strength;" "Africa and the Educated and Wealthy Negroes of America;" "A Southern City: Reflections;" "Niobe;" "In Memoriam—Bishop John M. Brown." "The Higher Criticism" is a calm and Christian consideration of the subject by Bishop B. T. Tanner. "Temperance in the Public Schools and the Sunday Schools," by Rev. John W. Norris, shows a mind awake to

the duty of arming our youth against the evils of intemperance, and a knowledge of the best methods of encouraging those habits so necessary to success in business and to usefulness in the Church. "Literature a Pillar of Strength," by Professor John R. Hawkins, enlarges upon the service of a noble literature in building up the greatness of nations and of races. A just tribute is paid to the memory of Bishop Brown by O. W. Knight, who knew his character, appreciated his ability, and would perpetuate the influence of his ministry and honor his noble deeds.

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THE *North American Review* for July has: "The Future of Presbyterianism in the United States;" "Divorce Made Easy;" "Ireland at the World's Fair;" "How Distrust Stops Trade;" "The Anti-Trust Campaign;" "Silver Legislation and its Results;" "Should the Chinese be Excluded?" "Norway's Political Crisis;" "The Fastest Train in the World;" "French Girlhood;" "International Yachting in 1893;" "The American Correspondence of Lord Erskine;" "Natural History of the Hiss;" "The Family of Columbus." The article on "Divorce Made Easy," by Professor S. J. Brun, shows the painful consequences of our lax legislation. "Silver Legislation and its Results," by Hon. E. O. Leech, is especially pertinent at this moment. "Should the Chinese be Excluded?" is debated in two very able articles. The one against their exclusion, by Colonel R. G. Ingersoll, is very forceful. That in favor of exclusion is by Hon. T. J. Geary, and presents in a clear style the strongest points on that side of the question. "The Family of Columbus" is written by the Duke of Veragua. Its authorship, as well as the history it presents of that courageous and wonderful man to whose memory we are justly rendering such honor, will induce a careful reading. It will impart to many an accurate knowledge concerning the discoverer which they will be pleased to retain.

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THE *Treasury of Religious Thought* for July is worthy the title it bears. Its thought is broad and clear, but religious, as the offspring of the heart. "A Lazy Church," by Rev. Frank M. Goodchild, contains a just rebuke and suggests a needed correction; "Honesty in the Pulpit" deals with the preacher, his position, his themes, and the material for his discourse. The tendency in much of present literature to disparage the Scriptures by unjust criticism and false interpretation of difficult passages is pointed out in "Questions of the Day."

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THE *Review of Reviews* for July seems like a world of literary thought, an exhaustless storehouse of useful knowledge. "Two Giants of the Electric Age" may convey some idea of the intensity of thought, the self-oblivion, and the resolute determination which are exhibited by men of great scientific purpose and achievement. In "Thomas A. Edison, Greatest of Inventors," by Charles D. Lanier, we are presented with a splendid example of the force of will, of the self-denial, and of the concentrated

action of all the faculties which are necessary for the attainment of all remarkable scientific renown. The second article under the above caption is upon "Sir William Thompson, Lord Kelvin," by J. Munro. In the line of thought which engages him Lord Kelvin stands unrivaled "in the ranks of science at the present time." His work on the Atlantic cable was a great contribution to the ultimate success of that enterprise, which was "repeatedly baffled and postponed."

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THE contents of the *New England Historical and Genealogical Register* for July show assiduity in carrying out the purpose of this periodical. It is certainly a most successful means of perpetuating the memory of men, families, characters, and facts which render history of interest and of value.

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THE *Preacher's Magazine* for July contains valuable hints for a judicious divine. He will do well to study with care, under "Present-Day Preaching," the sermon upon "Curiosity and Obligation," by the Rev. Thomas G. Selby. "How Men Get Their Sermons," by a London minister, may stimulate the thought how not to get them. They will be wise who avoid the wrong and practice the right way of getting them. There are sermons that largely make themselves from the heart as truly as from the intellect; and some sermons make men.

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In the *Quarterly Review of the Methodist Episcopal Church, South*, for July we are first presented with a sketch of the life and labors of "Albert Taylor Bledsoe," by Wilbur F. Tillett. He was a scholar, a professor in various colleges, and a writer of great metaphysical penetration and skill. Jefferson Davis, who was a student with him at West Point, said that "he considered Dr. Bledsoe the greatest intellect that our country has produced." His principal work is his *Theodicy*. Its profundity frightened many publishers, who could not foresee the success of such a book; but the New York Methodist Book Concern accepted it, and it speedily passed through many editions. It is a work through which the dead author still lives and speaks. It has power in purpose, plan, and execution. "Moravian Missions," by Eugene R. Hendrix, describes the results of that missionary spirit in which Zinzendorf and Wesley stood soul to soul. "The Law of Sanctification," by W. M. Leftwich, may edify others as well as Methodists.

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THE *Nineteenth Century* for July contains, among other live articles on interesting subjects, one suggested by the season—"Some Day Dreams and Realities," by Rev. Harry Jones, who tells us what he thinks the best way to enjoy the country. "Great Britain as a Sea Power," by the Hon. T. A. Brassey, is worthy of study by all Americans. The cost of maintaining naval strength is a fact which should have weight with other nations. "The Apostles' Creed," by Professor Harnack, is honest and thorough in its examination of the origin and history of that venerable formula.

THE *Presbyterian Quarterly* for July has: 1. "Natural Religion and the Gospel," by John L. Girardeau; 2. "The True and the Fictitious Jesuits," by Charles C. Starbuck; 3. "The Way of Peace," by James A. Waddell; 4. "The Book of Esther," by A. Huizinga; 5. "Voluntary Societies and the Church," by C. R. Vaughan. In "Natural Religion and the Gospel" the points of difference are clearly and forcibly presented, and exhibit our only hope in the Son of God. "The True and the Fictitious Jesuits" is a carefully considered and well-presented article. In the third article the way of peace is seen to be simple and easy. As to Christian doctrine, fellowship, and practice every man should be fully persuaded in his own mind. Peace with God makes peace among Christians possible. "Voluntary Societies and the Church" is a consideration of the proper relations of such societies to the Church.

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THE *Chautauquan* for July is a "summer number," is full of racy articles, and may make many an hour pass with the amusement, instruction, and mental quickening that are justly associated with this season of seclusion from care and relaxation from rigid duty. The first article, "Holland House," by Eugene L. Didier, is full of fascination. The history of this mansion carries the mind back nearly three hundred years, and shows us former lovers and patrons of "art, of literature, of science, of oratory, of genius and talent of every kind." We observe great men and women in the various aspects which their characters present. We see the origin and the fall of the house where royalty cast its eye of admiration on female beauty; where Sheridan, the "player's son," charmed princes and nobles by his wit; where Chesterfield revealed his grace of manner; and where Charles James Fox found mental delights after the triumphs of his eloquence in the senate. Here Johnson and Addison and Sydney Smith and Lord Macaulay and Byron and Tom Moore had a place and influence. But time has wrought its changes, and it is only the glory of those names and times that remains. "Sources of Literary Inspiration," by Georgia Allen Peck, though brief, is suggestive, and wisely teaches that "perfunctory work is not inspired and is seldom inspiring." Natures may be found that "give their best spontaneously;" but the majority need the inspiration which comes from high purpose and from contact with gifted and noble personalities.

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THE *Wesleyan Methodist Magazine* for August contains many articles of interest and edification. "More Discoveries in Egypt" is a tribute to the faith and courage of the explorer. In what Egyptology has yielded to history and furnished in support of the Scriptures there is no slight compensation to the painstaking and self-sacrifice involved. A notice of the life and labors of "Hester Ann Rogers" impresses the value of a character in which God is the first thought and "Christ is all and in all." Her example was a living sermon and her holiness an acknowledged power. She was one of the earliest and brightest illustrations among



Mr. Wesley's followers of a zeal that was inspired by knowledge and constrained by grace. Mr. Wesley's confidence and commendation were the result and expression of close observation. Her biography is an abiding power in the Christian literature of the Church. "The Substance of a Paper Read at a Convention of Class Leaders in York, March, 1893," shows the power for good possessed by the class leader as a subpastor and the wisdom and piety necessary to prepare a man for that responsible place. It is refreshing to think of the seasons spent under the spiritual tuition of the godly persons who in the class room have taught us the deep things of God. "Notes on Current Science" describe recent valuable discoveries in material things, and show the need of such investigation as guards life, affords secular gain, promotes the general good of society, and renders us familiar with facts which broaden our conceptions and knowledge of God in all the work of his hands.

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THE *Canadian Methodist Quarterly* for July contains articles of abiding interest: "The Prophecy of Malachi;" "Agnosticism: its Ethical and Religious Tendencies;" "Psychology;" "The Witness of the Spirit;" "The Nature of Christ's Atonement;" "The Land Shall Not Be Sold Forever;" and "Bible Study." Each article contains material for intellectual elevation, for moral improvement, and for the deliverances of the pulpit. In the first article, "The Prophecy of Malachi," we see in the last of the prophets a servant of God whose brief predictions project their benefits through all time. The article upon agnosticism reveals its characteristics and fruits. That upon psychology increases mental penetration. The witness of the Spirit was among the most joyful and influential facts of original Methodism, and remains a power that tells in other Churches. The third installment of "The Nature of Christ's Atonement" discusses the "Attributes of God." "Bible Study" continues the exposition of Paul's missionary journeys as described in the Acts of the Apostles.

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THE *Andover Review* for July-August has: 1. "The Place of Christ in Modern Thought;" 2. "Socrates Once More;" 3. "A Case of Social Myopia;" 4. "Missions and Colonies;" 5. "The Liberal and Ritschlian Theology of Germany." "The Place of Christ in Modern Thought," by Professor C. A. Beckwith, is a critical and elaborate presentation of the question. "Loyalty to the Christian facts" has compelled the author "to affirm both the sinless perfection and the proper divinity of our Lord." The result of his investigations leaves upon him "two strong impressions as to this whole subject. One is, that the supreme duty of our time is to gain and guard an accurate knowledge of the historic Christ; the other is, that we must be absolutely guided in our apprehension of him by what he knew himself to be—the Son of God and Son of man, the Saviour of the world." The fifth, by Professor Frank C. Porter, presents Ritschl as standing, not in a school that advocates definite critical and doctrinal views, but for a certain starting point and method which

are indicated by comparison with Schleiermacher, with whom he differs as to the subjectivity of religion. It is not claimed that they had equal originality, or that much of Ritschl's knowledge was not derived from Schleiermacher. The editorial, "Professor Huxley on Ethics *versus* Evolution," is keen and just. In the realm of morals the assumed law of evolution is seen not to hold, for men develop into the bad and worse as really as into the good, better, and best.

THE *Missionary Review of the World* for August contains many articles in which the soul finds comfort, inspiration, and strength in pondering. "God's Season Man's Opportune Hour," by Dr. A. T. Pierson, is an illustration of his topical faculty, his Christian spirit, and the hopefulness he shows in his labors. He who, being in slumber, wakes not from his sleep in reading this has need of a voice from the cloud. "The Present Aspect of Missions in India" should warm a cold brain, and might cause the tongue of the dumb to speak. The "Department of Christian Endeavor" is ably conducted, and affords encouragement to all who work for God and study duty.

In the *Fortnightly Review* for July, among other valuable articles, the first, "A Visit to Prince Bismarck," by G. W. Smalley, will take and hold the attention. "The stream of his life flows on, as it has ever flowed, 'brimming and bright and large.'" "And if one may not say that there is something infinitely pathetic in his comparative solitude at Friedrichsruh, it is permissible to see in his attitude all the old dignity and an unshaken firmness of soul." "Advance of the United States During One Hundred Years," by Dr. Brock, is a carefully prepared statement of facts and a forcible presentation of his conclusions as to the present relative greatness and future hopes of this country. Through "the application of steam and electricity, the construction of new lines of railroad, the opening up of large areas of new territory, the extension of lines of telegraphs, constant improvement in all classes of machinery, new inventions by which labor is made easy and hours of labor are shortened, the greatly increased facilities for educational and religious culture," a wonderful progress has resulted, which has made a small people numerous and a little nation in its origin in some respects the mightiest of the earth. "French Movements in Eastern Siam," by Sir Richard Temple, is a timely subject presented in an interesting manner.

THE *Biblical World* for July has a wide range of thought and themes. —The *Critical Review of Theological and Philosophical Literature* for July, by the mental food it furnishes, gives keenness to the appetite and strength to the system. —The *Chautauquan* for August is full of taking matter. "What Makes a Methodist," by Dr. J. M. Buckley, is clear and comprehensive. —The *Preacher's Magazine* for August contains a sermon by Dr. Hugh Macmillan, as well as the conclusion of Mr. Selby's sermon in the July number.

## BOOKS: CRITIQUES AND NOTICES.

## A COMPLAINT AGAINST THE REVIEWER.

An eccentric but well-beloved great man finds fault as follows: "In old times what a delicious thing a book used to be in a chimney corner, or in the garden, or in the fields, where one used really to read a book and nibble a nice bit here and there if it was a bride-cakey sort of book, and cut one's self a lovely slice, fat and lean, if it was a round-of-beef sort of book. But what do you do with a book now, be it ever so good? You give it to a reviewer, first to skin it, and then to bone it, and then to chew it, and then to lick it, and then to give it you down your throat like a handful of *pillau*. And when you've got it you've no relish for it after all." The authorship of this unique bit of querulousness will be known at a glance to some readers, guessed by others from the tone and style, and can be inquired for by any whom it may concern. Precisely what the great man means we are not sure that we comprehend; but we gather that he is for some reason considerably displeased with the reviewers. Nevertheless, we still suppose that the reviewer may have his proper and useful function in the scheme of culture. If the complainant would take the trouble to be explicit and define our faults we might learn how to mend our ways. Failing this, we see no course for us but to proceed as usual with the work which is expected of us in this department of our *Review*; and we hope and assuredly believe, notwithstanding the complaint of a rarely fine but irritable genius, that it may be possible for us, by care and diligence and judicious helpers, not to deprive reading of its relish, but rather to render some serviceable assistance to readers of the *Methodist Review* in reporting, so far as space allows, what fresh and inviting books of merit in the various departments of literature are upon the market. Accordingly we offer them the notices which follow, selecting for special mention: *Explanatory Analysis of St. Paul's Epistle to the Romans*, by H. P. Liddon; *Let Him First Be a Man*, by W. H. Venable; *The Life and Work of John Ruskin*, by W. G. Collingwood; *The Puritan in Holland, England, and America*, by Douglas Campbell.

## RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Explanatory Analysis of St. Paul's Epistle to the Romans.* By H. P. LIDDON, D.D., D.C.L., LL.D. 8vo, pp. 309. London: Longmans, Green & Co. Price, cloth, \$4.

It is in the order of a benign Providence that the products of a highly endowed intellect, an educated mind, a sanctified ambition, and a consecrated course of labor should perpetuate the usefulness of one whom death has removed. Not less than the skill of the warrior or the wisdom of the statesman do the achievements of the deep thinker on divine truths and of the sound expositor of difficult Scripture deserve to be honored by pos-

terity. Canon Liddon was by genius, education, and theological training possessed of rare qualifications for the work he attempted in departments of deepest thought. Though a voluminous author, his works all honor him, and none more than those in the most difficult departments of his study. His sermons preached before the University of Oxford and his Bampton Lectures on "The Divinity of our Lord and Saviour Jesus Christ" place him before the world as one of the best thinkers and writers and one of the greatest men that the Church of England or any other Church has produced in the century. His *Explanatory Analysis of St. Paul's Epistle to the Romans* suffers nothing from being posthumous, as it was prepared and intended for publication by Canon Liddon after years of labor, and little was left for the editor to do. It is the work of one man, and he one of the most fully furnished scholars of the age, whether we regard his acquaintance with the literature of the original text of Scripture, or the writings of the fathers, or the work of mediæval theologians, or the current productions of his own day. Canon Liddon was a High Churchman and entertained advanced views in regard to the eucharist; but as contradistinguished from the rationalists of Germany he was thoroughly orthodox. For Teutonic speculations he showed a positive repugnance, and, while familiar with the writings of its distinguished authors, spoke of its teachings as "misty magniloquence" and of its learning as "laborious pedantry." As a commentator the original languages of the Scriptures are constantly before him; collateral passages are critically compared; and thus the meaning of the sacred text is seized and appropriated with the earnestness of a mind intent on the understanding of the divine Author. He evades no Scripture because of the difficulty it presents. He is impressed with what he learns of "the remains of preadamite men in the strata of an unknown antiquity," and thinks they may well point to ages when the globe was the scene of the probation of earlier races of men; but he holds that the apostle's argument (Rom. v, 12) "assumes the organic unity of the present human race, and is inconsistent with any such hypothesis as that of several originally distinct pairs." He is unable to determine whether the seventh chapter is the language of the "regenerate" or the "unregenerate" life, the soul seeking or the soul after it has found God. The ninth, tenth, and eleventh chapters engage his deepest thought. He clearly discriminates between divine foreknowledge and foreordination, and asserts that there is no succession in God's thoughts and resolves, and that predestination in respect to his creatures "must be in strict harmony with the eternal moral law of God's nature, with that unerring justice and love which is God." He impresses the fact that the Jews were foreordained to be his chosen people and, believing that the "gifts and calling of God are without repentance," expects his ancient people yet to return. But such foreordination is shown not to shut out the "other sheep" he has in the Gentile world. He disallows the theory that the final perseverance of the saints makes their salvation independent of responsibility and free will, and insists, 1. "That grace is indefectible, since man may fall from it; 2. That, having been

forfeited, it may be recovered; 3. That, viewed from the human side and in each particular case, predestination is not to be deemed absolute." The expository pervades the volume, but he is also dogmatic and practical. His analysis is keen, constant, and complete. The logician appears on every page. In language he is terse, direct, and lucid. In this work of so much learning we have looked in vain for a careless passage, a slovenly sentence, or an unguarded expression. There is no commonplace thought and no language that degrades rather than exalts its subject. It is a book to be studied; and the careful student may find much in his analysis to afford aid in homiletic labor. We have in Canon Liddon two powers that rarely meet in one man—those of a grand teacher and of an able exegete. He who addressed with a voice of the profoundest earnestness and influence the popular assemblies that crowded St. Paul's Cathedral or the scarcely less enthusiastic gatherings at the University of Oxford has left us, in his work on the Epistle to the Romans, a monument of his strength and skill in encountering some of the greatest difficulties of revelation.

*Guide to the Knowledge of God.* A Study of the Chief Theodicies. By A. GRATRY, Professor of Moral Theology at the Sorbonne. Translated by ABBY LANGDON ALGER. With an Introduction by WILLIAM ROUNSEVILLE ALGER. 8vo, pp. 469. Boston: Roberts Brothers. Price, cloth, \$2.50.

This is a book for the few, not the many. It will be of value to the professor of systematic theology and to that small body of persons who unite metaphysical minds with a deep interest in religious things. It is of special interest to Protestants, in that it affords within reasonable and readable compass a very complete synopsis of the views of the leading theological authorities of the Roman Catholic Church on so important a topic as the philosophical proofs for the existence of Deity. Beginning with Plato and Aristotle, it traverses also the arguments of Augustine, Anselm, and Thomas Aquinas, and then, passing to the seventeenth century, thoroughly sets forth the positions of Descartes, Pascal, Malebranche, Fénelon, Petau, Thomassin, Bossuet, and Leibnitz. So convenient and reliable a *résumé* of these authors is probably found nowhere else, certainly not within the compass of English literature. The treatment of the matter in debate—whether or not a complete demonstration of the existence of God can be achieved by the reason—is masterly; and, although perhaps nothing that will be accounted especially novel by Protestant thinkers is brought out, and most certainly different minds will continue in the future, as they have in the past, to put different estimates on the validity of such demonstration, it is a decided advantage to have the thoughts of these great men of bygone centuries placed so conveniently within our reach. Particularly in this age of blatant materialisms and atheisms of all sorts is it refreshing to read these pages, wherein the fundamental faith of Christendom is so strongly and clearly presented by intellects of the first class. Very many Protestants of the present day, in their pardonable disgust at the perversions and corruptions of current

popular Roman Catholicism, are too apt to forget the unquestionable fact that the Roman Catholic Church holds firmly the primal verities of Scripture truth and is for us an indispensable ally in the warfare with godless, anarchic infidelity. Professor Gratry, whose character and life, we are glad to learn from the Introduction, were in full keeping with his attainments and fame—Mr. Alger says, "He was not merely a scholar and a philosopher, but likewise a philanthropist and a saint who thoroughly lived the doctrine he taught"—in the second part of this great work admirably treats the relations between reason and faith. Methodists will find no fault, we think, with any of his positions. He is certainly more Arminian than Calvinistic in his doctrine. As a specimen of the beauty of the style we append a single quotation from the closing chapter:

We call the absence of our sun night. But what does the sun show us? It shows us the earth and itself. When it has vanished what do we see? At first we no longer see earth, or sun, or anything. But patience; let night advance, and behold! The stars appear one by one; the entire vault is peopled; the sky is filled with rays, movements, and scintillations, as it were with eyes waking and imploring our gaze. We see the heaven which the sun concealed. So that to anyone who wished to see the whole heaven it was well that the sun went away. But I confess all these stars still seem to you mere drops of luster upon the night. All together do not equal one sunbeam. And yet what have we before our eyes? We have before us the immense universe of suns, in which our own sun is but a point—a point in which the earth is but a fraction. Every imperceptible point of that luminous dust is a sun like ours, surrounded by a hundred living earths as great or greater than our own. Day, therefore, showed us a point; night shows us immensity. May I venture to say that this is one of the divine reasons for the setting of the sun? If the sun reigns and then disappears by turns it is because God desires that, besides the earth, man should also see the heaven. It is precisely the same with the obscurities of faith relatively to the daylight of reason. This is why our dogma teaches that reason, like the sun, should rule and should surrender by turns, should rule over all the earth and surrender in the sight of heaven. Its reign gives it a world; its surrender gives it immensity, in which the world is but a point. Let no one, therefore, be alarmed at the obscurities of faith or the surrenders of the mind.

*Religion for the Times.* By LUCIEN CLARK, D.D. 12mo, pp. 421. New York: Hunt & Eaton. Price, cloth, \$1.25.

When Dr. Clark was in the pastorate he was observed to be so thoughtful and studious in mental disposition and habit, so balanced in intellectual judgment and trained in good taste, so apt and ready in thought, and so fluent, concise, lucid, and graceful in expression that *The Christian Advocate* coveted and secured him for its editorial rooms. While he was engaged in editorial work, going about on Sundays to fill pulpit vacancies in all directions, he was seen to be so rare a prize for any church that the congregations which heard him wondered that the pastorate had ever relinquished a man so conspicuously fitted for it, and began to plot conspiracies for his recapture; knowing which, not many people were surprised when the strong old Madison Avenue Church in Baltimore succeeded in coaxing him away from *The Christian Advocate*. This book is worthy of the editor and of the pastor, and is a product of the outfit of qualities and richness of resources which made both. There is in it the



experienced knowledge of life and of human nature which a faithful pastor gains, the delicate and efficient skill in the application of religious truth to actual and urgent needs which the practiced pastor acquires, and as well the philosophic view, the systematic and orderly thinking, and the careful and accurate statement promoted by literary training. That Dr. Clark should proceed to authorship in book form seems a perfectly natural evolution, whether regarded from the indications of his ministry or his editorship. Beyond the value of any particular book Methodism is indebted to any capable minister or member who incurs the labor and sets the example of really valuable authorship. All stimulus in that direction adds to the dignity and efficiency of the Church. There are a thousand young men in Methodism to-day who ought to be choosing their line of study, selecting particular themes, and beginning the acquisition of materials and drill in composition with an eye to authorship ten or twenty years hence. Specialists are more apt to print than men of general culture, probably from greater confidence in the exactness and topical fullness of their knowledge, as well as from the habit of magnifying the importance of their particular department and emphasizing the specific value of that which they have to publish. Dr. Clark's book is not the work of a specialist. It is a treatment of the great general interests of life in the noblest manner and from a great variety of standpoints, as is indicated in the titles of his twelve chapters: "Christian and Secular Pursuits," "The Best System of Morals," "Culture in its Relation to Christianity," "Debt of Civilization to Christianity," "The Pillar of the State," "The Christian Home," "Light in Darkness," "The Friend of the Poor," "The Fountain of Benevolence," "The Guide and Protector of Youth," "Consolation in Old Age," and "The Conqueror of Death." Recognizing that perfection cannot be claimed for any branch of the Christian Church to-day, that in all creeds there is doubtless some error, and that probably "none have yet fully grasped the true meaning and comprehended the whole system of the great Teacher with perfect accuracy," the author sets forth the sublime sufficiency of Christianity for the solution of all human problems and the meeting of all human needs, and shows how it vindicates its truth and its divine origin by its essential and indispensable relation to all the fundamental interests of humanity and by the real assistance it furnishes to men in the affairs of this life as well as in the preparation for another. And this it does with such cogent reasoning and such impressive and convincing array of undeniable facts as must leave to any rightly constituted mind as little disposition to controvert as there is possibility of doing so successfully. *Religion for the Times* is fresh and pertinent to the living present. There is nothing stale, flat, or unprofitable in it. It is capable of wide usefulness, calculated to help men just where they need it, and certain to afford elevated pleasure and incalculable profit to all who shall read it. We earnestly commend it to homes and to Sabbath schools, to the center tables and the libraries of laity and clergy, confident that no one will regret having purchased it.

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Socialism from Genesis to Revelation.* By Rev. F. M. SPRAGUE. 12mo, pp. 493. Boston: Lee & Shepard. Price, cloth, \$1.75.

The second part of the title of this volume is somewhat misleading. The book is not, as one might expect, a careful inquiry into the attitude of the Bible toward socialism. Indeed, it is not an inquiry at all, but a polemic. What the author probably means to suggest by his title, and what he copiously asserts, is that from Genesis to Revelation the Bible teaches socialism. A book of assertions was not needed to prove this; but the title is only a suggestion, perhaps; for the book probably means to carry the reader's mind along the long journey from the genesis to the revelation of socialism. The author really means that the sacred volume is throughout socialistic in such a sense as the writings of Karl Marx are. In short, the author assumes that our sacred book condemns the private ownership of capital. We should be pleased to read a good argument in favor of that proposition. If it were well done it would be good reading; and that can hardly be said of Mr. Sprague's declamations and assertions. It is a feverish book, neither scientific, logical, nor entertaining. And yet the pretensions of the title and preface put in a claim for consideration. Any respectable attempt to make us more Christian in our industrial life must command our attention. The principle of socialism as defined by Marx, that the States should own the capital employed in production—this is the Christian principle for which our author contends. That it is a Christian principle seems to us the very thing to be proved. The shortest definition of capital is "a tool." It does not seem to us a perfectly clear thing that Christ forbids a gardener to own his spade, a farmer to own his plow, a woodman to own his ax, a fisherman to own his net, or a carpenter to own his plane. Capital includes food for the morrow. It is surely nowhere taught in the Scriptures that an individual may not own a sack of flour or a bushel of potatoes or a fattened calf. Of course, the mind of our author is soaring far above such petty details; but it is only in such small details that the reader of his book can realize to himself what capital really is. Just why a man may lawfully own a spade and yet not be allowed to own an engine or a mill does not appear to us to be revealed in our Bible. Of course a spade, an engine, or a mill is a product of labor; but it does not follow that only muscular effort entered into its production, nor that it ought to be the property of men who did not build it, or even of men who did build it for a contracted equivalent in wages. We cannot shake off the belief that the good man who paid the laborers, every man a penny, was entitled to the grapes. We suspect that he solved his problem in a Christian way when out of his profits on grapes he paid the eleventh-hour men a full day's wages—as our author rightly guesses, paying them on the basis of their needs. But this is philanthropic, not scientific socialism, and the difference is immense. The author, in his use of the parable, gets no farther than the inference that the last-hour men were paid on the basis of their needs, though that

is not in the text; and it does stand in the text that this employer was a capitalist doing as he willed with his own. We suggest, however, that it is not quite a fair use of our Lord's industrial parables to read into them any socialistic theory framed to meet conditions not then existing in the world. A considerable variety of opinions might otherwise gain fictitious support from fanciful readings of these stories as lessons in social modern life. The preface of this book contains statements which make us wonder how a sane man could write it after writing the preface. We are told that "society will no longer tolerate its old dogma respecting private property, freedom of contract, and free competition." The destructive work is then done; why go on slaying the slain? There must be life in these old dogmas; at least our author must believe that society still tolerates them. Mr. Sprague and a good many other people say they no longer tolerate them, but it is very plain that the vast majority of us, including our leaders in economic thought, do tolerate and even preach these dogmas. We take pains at this point to say plainly that the economic and moral conditions of the great concentrated industries are very far from being satisfactory. The book before us seems to be chiefly concerned about the capital and labor employed in such mills. It is well to reflect that the disease is a local one. The vast majority of employers and employed are living in fairly satisfactory conditions. The farms and villages and three fourths of the people in cities know labor questions only as other men's questions. Mainly, then, capital and labor live together in a large measure of harmony. If the disease is local why not study how to cure the unhealthy spot? We are not going to have a national revolution because there is a street brawl in some factory town. It cannot be necessary to upset the farm and the village to restore order in a mill. The point is a seriously important one. Not more than one in forty of our people, perhaps not more than one in a hundred, have any concern in labor and capital troubles. We are strongly persuaded that the schemes our author calls palliatives—such as arbitration and profit-sharing—are steps on the right road, first steps only, but wise ones because they treat the real evil and not some imaginary one. The most suggestive parts of this book are those in which in one form or another the author deprecates inquiry into the effect of the state ownership of capital. He wants us to first accept the principle, as a righteous one, and go to work to adjust our lives to it. We cannot find in the book a particle of proof that the principle is a righteous one. We discover no difference between owning the clothes we wear and the food we are about to eat, on the one hand, and owning a farm, a vine, or a mill, so far as righteousness is concerned. The only way to demonstrate that the wise thing is to abolish private ownership of capital is to consider the effects which would be likely to follow and show that beyond doubt these effects would be salutary. We shall not enter upon a revolution through mere confidence in an untried dogma; we must know how the new proceedings would affect human life. The expression, "The vicious principle of self-interest," is not an argument; it is simply a phrase. It assumes that self-interest is unsocial,

immoral, and unchristian. But nothing is clearer than that Christianity appeals to this principle; and the author of this book must know that in so far as labor advocates adopt socialism they do so on the principle of self-interest. He has doubtless published his book on the vicious principle of self-interest. That any given thing promotes some one's interests is in its favor until it is shown that some other person's interests are damaged. Marx undertook to prove that profits are made at the expense of laborers. The argument will not be repeated by any one capable of understanding Mr. Gunton and others who have exposed the fallacy. The book before us contains the usual boasts of the higher morality of socialism. It develops and appeals to higher motives than salary and wage. This is merely a boast. In fact, socialism rests on a principle of covetousness. It would not have any life if it did not hold out to some men the delusive hope of obtaining the property of other men. Fine words do not disguise the thirst for the contents of other men's cisterns. Ninety per cent of its adherents would fall off if they did not see in it a way to evade the commandment, Thou shalt not-steal. These are strong words, but it is time to utter them. The good purpose of a few unwise dreamers must not always cloak the wolf in the hearts of the mass of socialists. Not even a minister of the Gospel can be allowed to misrepresent, unchallenged, the character of the army he is marching with. The word socialism is, unfortunately, still used indefinitely. The book we have before us treats of that kind of socialism which teaches that the public (the State) should own the capital employed in production. Every Christian is a socialist in a very different sense; he believes that he himself owes himself and all his belongings to his fellow-men, and that it is his right, not the right of society, to determine with autocratic authority how he shall perform this duty of self-surrender. The dignity of Christian manhood requires the power to get that one may give. Our socialism is defined practically by John Wesley: "Get all you can; save all you can; give all you can." We cannot lay down this book without expressing our conviction that the scientific socialists have stumbled into absurdity over their dogma, "Labor produces everything," by assuming that labor means muscular effort and that only. There are two producers—muscular effort and intelligence, which devises and directs. The second does most of the labor. Ability is the chief producer of wealth. This master workman of the modern world uses both labor and capital; and without him both would be helpless.

*Laws of the Soul; or, The Science of Religion and the Future Life.* By M. W. GIFFORD, Ph.D., Author of *Baptism in a Nutshell*, etc. 12mo, pp. 204. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, cloth, 75 cents.

The study of the soul life, when discussed in such a volume as the one now under review, is among the most dignified of all pursuits. Alike in its essence and its activities the superiority of soul to matter must be confessed. Matter is inherently lifeless and inert; the soul is animate and vigorous. Matter never plans or achieves results; the soul is the agent of varied and great accomplishments. Matter is temporal in its endurance;

the soul, like the whole system of supernaturalism to which it belongs, is eternal. In short, the greatest thing in the universe is the soul. Liberated from the thralldom of the sensuous and earthly, we find it therefore ennobling to rise to those higher planes of meditation where man investigates his own psychological processes and speculates on the unchanging laws of mental operation. Nor are these laws undefined or loose, but the reverse is the case. "There are laws," says Dr. Gifford in his present Introduction, "in connection with man's moral and spiritual nature as eternal as the law of gravity. . . . It has been the aim of the author, in the preparation of this little work, to point out some of those laws of the soul that lie back of religious worship, and to show that our religious experience and the cardinal doctrines of our Christian religion rest, not only on the authority of Scripture, but of science as well." In the prosecution of such a line of inquiry arguments drawn from the Scripture would possess at least the merits of solidity and of antiquity. The Bible bears the stamp of accuracy and age upon its delineations of soul essence and activity. While it never poses as a text-book on psychology, yet it is the masterful volume of the centuries in its analysis of the powers and operations of the human soul. Yet because the appeal has been so often made to the Scripture in support of such great laws as Dr. Gifford considers, he has rather chosen to confine himself "almost entirely to the scientific argument" for his proof. Following this method of treatment, he looks abroad in the spirit of Christian philosophy over the world; gives right prominence to the operations of nature; discovers the failure of atheistic science to account for the origin or the continuance of natural processes; finds in the Creator the Author of all being; and unfolds the rule of obedience to divine law under which all created things exist. The detailed discussion of the seventeen chapters of his volume would be impossible within the present limits; or even a full enumeration of their captions would tend to unnecessary prolixity. Among them, however, we find "The Law of Causation, or God's Relation to the Universe;" "The Law of Utility: Man's Relation to God and Nature;" "The Law of Infallibility of Instinct;" "The Law of Consciousness, or Certainties in Religious Knowledge;" "The Law of Adaptation, or the Philosophy of Happiness in Heaven;" "The Law of Self-Condensation, or the Philosophy of Future Suffering;" "The Law of Equity, or the Necessity of a Future Judgment;" "The Law of Compensation: Differences in Glory;" "The Law of Supply: Christ Alone Meets the Wants of the Human Race;" "The Law of the Selection of the Fittest: the Philosophy of Salvation by Faith;" "The Law of Normalcy: the Philosophy of Unbelief." How satisfactory the manner in which Dr. Gifford has compassed this wide field of inquiry will depend upon the status of the reader. Undoubtedly the unchristian scientist—to whom naught is sacred in his *ignis fatuus* pursuit of "truth"—would tear to shreds and tatters the argumentation of the volume. To the Christian reader, however, the logic is clear and progressive. While the book is sometimes vulnerable in its rhetorical construction, elementary in its treatment, or sermonic in its tone, it must

be excused on the ground that it is designed for popular rather than scientific use. In spirit it is certainly healthy and vigorous, and may be advantageously read as a *résumé* of a vast body of Christian truth.

*Let Him First Be a Man.* By W. H. VENABLE, LL.D., Author of *The Teacher's Dream*, etc. 12mo, pp. 274. Boston: Lee & Shepard. Price, cloth, \$1.25.

This is a schoolmaster's book in the double sense of coming from and being intended largely, though by no means exclusively, for that class of intellectual workers. Thus the thoughtless and mentally indolent will be repelled from it; the better and earnest-minded few will be attracted to it. From professors and instructors have come numerous departmental text-books, and in recent years various treatises on pedagogy. Dr. Venable's volume belongs not to either of these classes. It is broader, and therefore interesting to a larger number of readers. It is made up of "educational essays dealing with the common problems of teaching and learning, and derived from actual experience in school and out of school." Its purpose, as indicated in the first sentence of the Preface, is to "encourage teachers, especially young teachers, and assist that large class of self-helpful students who are seeking guidance in the broad field of general culture." The author modestly says that many of the articles printed in his book might properly be called familiar "talks" rather than essays; but that by no means makes them less readable or less valuable; rather all the more alive, animated, and interesting. Dr. Venable is a man of young and modern spirit, who has learned all that the oldest masters could teach him, and in applying it to present needs and conditions shows us that part of what is best in the improvements of to-day comes by a revival of old methods or by expanding and adapting hints derived from some of the wise ancients. Neglecting no part of man's being, this book regards his body as the "quintessence of dust," and his soul as "infinite in faculties," and concerns itself with the "processes of that nurture and training which fit men to live the best and most useful life." "Let Him First Be a Man" is a title taken from Rousseau's *Essay on Education*, and in its use here sounds the high keynote of a book which is not mediocre, barren, or impotent, but spermatic in quality, containing much seed-thought. At once ideal and practical, it has power to wake up the mind, feed it, and guide it. Strong and valuable in its original matter, it culls things superior, rich, and exquisite from many fields, with almost Emersonian facility for apt, varied, and beautiful quotation. Some of the poetry is original. That the author is practiced in estimating intellectual and moral values is apparent. Much reading and study of the sifting sort has emptied its sieve into these pages. A wide range of ancient and modern literature is in sight. There is evidence of the painstaking care and precision which might be expected from a lifelong educator, and also of that philanthropic and magnanimous passion for imparting knowledge and for inculcating pure and noble principles without which there is no true instructor and no sufficient inspiration for the exacting, and to some extent thankless, labors of a



teacher's life. No printed page can be contemptible or worthless which offers us the ripe wisdom of studious, reflective, and extended experience, the product of the strenuous endeavors and inquiring search of an earnest and laborious soul, and which is pervaded by a sense of the solemnity, responsibility, dignity, and sublimity of human existence. The scope and character are indicated by the table of contents: I. EDUCATION: End and Means, Foundation and Superstructure; Young America at School; What is a Man? II. THE PARAGON OF ANIMALS. III. FUNCTIONS OF THE PREPARATORY SCHOOL. IV. SCHOOLMASTERY: 1. Guide, Shepherd, and Pilot; 2. What the Schoolmaster Masters; 3. Teaching and Governing; 4. Persuasion and Force; 5. Dr. Arnold's Way; 6. How Not to Govern a School; 7. The True Story of "Rusty Nails;" 8. The Ideal Teacher. V. NATURE THE SOVEREIGN SCHOOLMISTRESS. VI. TOPICS OF THE TIME: 1. "Experiments of Light;" 2. Both Sides are Right; 3. Disco; 4. Natural Ability plus Education; 5. The Quick Coal; 6. Does it Educate? 7. The Beginnings of Education; 8. Education and Temperance; 9. Universal Education. VII. BOOKS AND READING. VIII. UNCLASSIFIED TRIFLES: 1. Stray Thoughts; 2. Woman's Rights; 3. Past, Present, and Future; 4. Progress of Civilization; 5. Use of the Ideal; 6. Combinations *versus* Individuals; 7. A Collection of Men; 8. Education Out of School; 9. The Old-fashioned Elocutionist; 10. "It's Books;" 11. The Cultured Snob; 12. Natural Science Teaching in the Common Schools; 13. How to Say It. IX. STUDIES IN THE HISTORY OF EDUCATION: 1. Confucius; 2. Education in Ancient Greece; 3. Plato and Education; 4. Aristotle and Education; 5. Quintilian; 6. Goethe as an Educational Light. X. THE UTILITY OF THE IDEAL. XI. SYLVAN MYTHOLOGY, POETRY, AND SENTIMENT. This makes no pretensions to being a great book; but these talks and essays are full of noble views of human culture good for all who are interested in education for themselves or others, and, finally and best, are by a teacher who has sat at the feet of the great Teacher, looked up with reverence into his face, and listened ponderingly to the words which are spirit and life.

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#### HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*The Life and Work of John Ruskin.* By W. G. COLLINGWOOD, M.A., Editor of *The Poems of John Ruskin*, etc. With Portraits and other Illustrations. In two volumes. 8vo, pp. 565. New York: Houghton, Mifflin & Co. Price, cloth, \$5.

At the time of the publication of this book Ruskin is peculiarly dear to the English-speaking race as the sole survivor of the literary great men of his generation in the British Isles. It is laid upon our table quietly and makes no great sensation in the market; but in the near future, possibly by the time this notice meets the reader's eye, public interest will be turned to these admirable volumes by an event which the world would gladly postpone were the power of life and death in its hands. There is no Ruskin craze abroad just now. Men of fifty remember the sensation and stir made

by the rising of Ruskin's brilliant star; men of thirty and under have not seen the literary world star-gazing at that bright particular luminary shining now with steady splendor for half a century. Soon the passing of Ruskin to the life immortal will concentrate attention upon his writings and the volumes before us will be in large demand. Few lives now breathing among mortals are so nobly worthy of record, or so full of work high-pitched in quality and purpose and laboriously as well as enthusiastically performed. Centuries hence his name will not be moss-grown. The products of his genius are a lasting treasure, which no study of the literature of the Victorian age can omit to examine or fail to admire. If any student, by reason of a prosaic cast of mind, an unawakened imagination, unfortunate reading or lack of reading, has failed to catch the enthusiasm for literature, having failed to experience the thrill and elation which great thoughts and a splendid style can impart, we earnestly exhort him to yield himself to Ruskin for a while; and, if this master has no spell that can bewitch him, then it will be plain that the Creator has not seen fit to give him lungs to breathe or wings to fly in the air of literature. Scarce any other man has so illuminated and decorated the House of Life for mankind. Mr. Collingwood's eminently satisfactory book confines itself to the limits of its title and accomplishes all it undertakes. A complete collection of Ruskiniana would make large volumes and is properly left until the time shall come for summing up the life now in its seventy-fifth year. What a volume his letters will make when the day arrives for gathering them! Only a few are given in the work before us, and a few from certain friends, notably Carlyle and Browning. When the newspapers were in "ecstasies of rapture" over the appearance of the first volume of *The Stones of Venice* Carlyle wrote: "A strange, unexpected *Sermon* in Stones, most true and excellent, I believe, as well as the best piece of School-mastering in Architectonics; from which I hope to learn in a great many ways. It is a quite new *renaissance* we are getting into just now: either toward new, wider manhood, high again as the eternal stars; or else into final death and the mask of Gehenna for evermore." To this the sage of Chelsea adds, "We are still laboring under the foul kind of influenza here, I not far from emancipated, my poor wife still deep in the business;" from which it appears they had *la grippe* there in 1851. Of the *Ethics of the Dust* Carlyle writes: "A most shining performance! Not for a long while have I read anything a tenth part so radiant with talent, ingenuity, lambent fire (sheet and other lightnings) of all commendable kinds." "In power of expression supreme." "Exquisite with a poetry that might fill any Tennyson with despair." Of the *Queen of the Air* he writes: "No such book have I met with for long years. The one soul now in the world who seems to feel as I do on the highest matters, and speaks *mir aus dem Herzen*, exactly what I wanted to hear! Well done! Pluck up heart and continue. And don't say, 'Most great thoughts are dressed in shrouds;' many, many are the Phœbus Apollo celestial arrows you still have to shoot into the foul Pythons and poisonous, abominable Megatheriums and Plesiosaurs that go staggering about, large

as cathedrals in our sunk epoch." When Letter V, "Fors Clavigera," arrives, Carlyle writes Ruskin: "This, which I have just finished reading, is incomparable; a quasi-sacred consolation to me, which almost brings tears into my eyes! Every word of it is as if spoken out of the eternal skies; words winged with empyrean wisdom, piercing as lightning." Fortunate is the possessor of these volumes. Happy the biographer with such a theme as the life and work of John Ruskin, whose record with rare completeness matches the standard of Dr. Vandyke's lines:

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.

*The Puritan in Holland, England, and America.* An Introduction to American History. In two volumes. By DOUGLAS CAMPBELL, A.M., LL.B., Member of the American Historical Association. 8vo, Vol. I, pp. 509; Vol. II, pp. 588. New York: Harper & Brothers. Price, cloth, \$5.

Under no circumstances could the Puritan ever become an unattractive character upon the historic page. A Calvinist in his theological views and a republican in his political sentiments, he so put his impress upon European life, in former centuries, that, were his presence and operations altogether transatlantic, his sturdiness, his high intelligence, his intense religious convictions, and his sacrifices for freedom would make him forever conspicuous as a historic figure. The rise of Puritanism in Holland, to say naught of its influential presence elsewhere, is a distinct and all-important epoch. These Holland Puritans, says Mr. Campbell, "sealed their devotion to the faith by carrying through a war unparalleled in the history of arms and founding a republic which endured for over two centuries." Yet, vigorous as was the growth of this sturdy plant upon the soil of the Netherlands, its drift as an exotic in the rugged climate of the New World gives it additional claim to notice. The Puritanism of America, in other words, was the consummate development of Holland and English Puritanisms, and lifts them into eternal conspicuousness. American history can only be intelligently interpreted by the recognition of Puritanism as an influential force in the early development of the New World. When Mr. Campbell, as a law student, more than a quarter of a century since, began to gather material "for a history of the jurisprudence of colonial New York" he presently found this to be the case. "From their earliest school days," he remarks, "Americans have been told that this nation is a transplanted England and that we must look to the motherland as the home of our institutions. But the men who founded New York were not Englishmen; they were Hollanders, Walloons, and Huguenots. The colony was under Dutch law for half a century; its population was probably not half English even at the time of the Revolution; and yet here one finds some of the institutions which give America its distinctive character, while, what is more remarkable, no trace of many of these

same institutions can be found in England. What was their origin became to me an interesting question. New York, which was first settled, certainly did not derive them from New England, and New England probably did not derive them from New York. Could there have been a common fountain which fed both these streams, the debt to which has never been acknowledged? Of course the Netherland Republic must have been this fountain, if one existed; but to prove its existence and the mode in which its influence was exerted on New England required an examination far outside the record of New York." In this somewhat lengthy quotation from Mr. Campbell's Introduction is, therefore, contained the gist of the theory which he came in former days to adopt, and the key to the voluminous work now under consideration. Two visits were made by him to Holland for the examination of early records there preserved; and as a result of such opportunities for investigation, as well as of years of meditation, these volumes were finally the outcome. It would be a practically impossible undertaking to linger in minute comment on the near eleven hundred pages which he has written. Some of his chapters are entitled, "The Netherlands Before the War with Spain," "Revolution in the Netherlands," "England Before Elizabeth," "Elizabethan England," "English Puritanism," "The English in the Netherlands—1585-88," "The Invincible Armada," "England After the Armada," "King James and the Puritans," "The Netherland Republic," "The Netherland Republic and the United States," and "The Scotch-Irish, the Puritans of the South." From such an enumeration it will easily be seen how wide is the field Mr. Campbell has traversed, how painstaking must have been his preparation, and what a thesaurus of historical information he has presumably given to the reading world. Luminous in his method of narration and apparently fair in his use of historic incident, his zeal in the elucidation of his theory never lags until the end. That he is over-enthusiastic in pressing his claim for the influence of Puritanism upon modern life some may hold; yet no more valuable treatise, we are persuaded, on the personality and influence of the Puritan has in late years appeared. It is a matter of regret, from the earthly standpoint, that Mr. Campbell has not lived to enjoy his well-earned laurels.

*Froebel Letters.* Edited, with Explanatory Notes and Additional Matter, by ARNOLD H. HEINEMANN. 12mo, pp. 182. Boston: Lee & Shepard. Price, cloth, \$1.25.

The immortality of Friedrich Froebel is assured. While some men come to fame through the inventor's skill, the explorer's discovery of new continents, or the warrior's cruel sword, in the more quiet and unobtrusive department of child training has the hero of the present volume achieved his enduring renown. Yet he was not led on in his pursuits from any selfish love of fame, which too often induces men to barter away their nobler manhood. In a spirit of sacrifice which led him to forget himself in the interests of childhood he wrought for the improvement of the educational processes of his day and has won that repute which Chris-

tian humanitarianism often brings. As a man the reader will not fail to admire him. His guilelessness, his industry, his conscientiousness, and his tender sympathy make him in no small measure an example for imitation. But the volume traces the development of the Kindergarten system, as well as presents a biography of Froebel himself; and the fact that it is in part made up of his own letters, now for the first time published, makes the book an authoritative record of the growth of Froebel's system. Like many other helpful theories, the Kindergarten method was an evolution. The origin of the name itself and the conception of various devices, like the use of sand in teaching, are illustrations of what these Froebel letters contain. One cannot read the book without thankfulness that such a man has lived, without appreciation of the services of Frau Luise Froebel in the development of the Kindergarten movement, and without a new realization of the scientific value of the system.

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#### MISCELLANEOUS.

*A Cry from the Depths; or, The Mourner Comforted.* By Rev. E. T. CURNICK, A.M. Pamphlet, pp. 31. Boston: Charles R. Magee. Price, paper, 10 cents.

This is an attempt to expound the meaning and use of suffering and to apply the balm of Gilead to the wounds of the world. With the second beatitude as a text the author uses reason and Scripture to instruct and console, in an order of thought which is best indicated by the table of contents:

I. INTRODUCTION.

- II. MINISTRY OF SUFFERING.—1. Pain a Protest against Physical Excess. 2. Danger Signals before the Mind. 3. Warnings against Business Excitement. 4. Man's Frailty shown by Suffering. 5. Pain a Factor in the World's Advance.

III. MOURNING FOR SIN.—1. Soul Conscious of its True State. 2. Sin Hated and Forsaken.

IV. "THOU COMFORTEST ME."—1. In Christ the Mourner is Justified. 2. He is Born from Above. 3. His Eternal Felicity.

*Report of the Master and Examiner in the Reading Equity Case of Krecker vs. Shirey, with the Opinion of the Court of Common Pleas of Berks County, Pa., Sustaining the Same.* Pamphlet. Philadelphia: Collins Printing House. Sold by Rev. J. H. Shirey, Reading, Pa. Price, paper, 50 cents.

This is the official copy of the judgment of the civil court upon the question whether Rev. Augustus Krecker or Rev. Jonas H. Shirey is entitled by law to the pastorate of "Immanuel Church of the Evangelical Association" in the city of Reading, Pa. It is a thorough and comprehensive review of the Evangelical Association controversy from a legal standpoint; a clear and able vindication of the principles contended for by those in whose favor the court is constrained by law and equity to render its verdict. Seldom has a civil tribunal bestowed greater pains to make exhaustive examination or exhibited finer power of comprehension and of lucid argument in matters ecclesiastical. It is a model document and of no little historical value, bearing not only on the particular point decided

by it, but also on numerous other points of wider interest involved therewith or thereto related.

*The Golden City.* A Sermon by W. V. TUDOR, D.D., Pastor of Broad Street Methodist Episcopal Church, South, Richmond, Va. Pamphlet, pp. 16. Richmond: J. W. Fergusson & Son.

This is a discourse on heaven which seems pitched on the key of Bernard of Cluny's sweet, blessed, and rapturous hymn, "Jerusalem the Golden." It is a good specimen of that fervid, glittering, and sumptuous eloquence of which the South, in pulpit and on platform, has been prolific; which the North seldom produces, but is able to enjoy and admire. The author is a well-known and popular minister of our sister Church, only a trifle nearer the tropics than we are.

*Walter and Nellie, or the Shadow of the Rock.* Five Illustrations. By Mrs. S. S. ROBBINS. 16mo, pp. 293. Price, cloth, 50 cents.

*The Little Sea Bird.* Five Illustrations. By Mrs. S. S. ROBBINS. 16mo, pp. 170. Price, cloth, 40 cents.

*Daisy Downs, or What the Sabbath School Can Do.* Four Illustrations. By Mrs. S. S. ROBBINS. 16mo, pp. 306. Price, cloth, 55 cents.

*Kitty's Dream, and Other Stories.* Seven Illustrations. By Mrs. S. S. ROBBINS. 16mo, pp. 212. Price, cloth, 45 cents.

The above from the ready pen of a single author are interesting and instructive Sunday school stories for juvenile readers. The children will enjoy these narratives. They are among the latest issued by the eastern Book Concern.

*Men and Morals.* By the Rev. JAMES STALKER, D.D., Author of *The Life of Jesus Christ*, etc. 16mo, pp. 178. New York: Fleming H. Revell Co. Price, cloth, \$1.

Eight discourses, delivered to the students of Mr. Moody's school at Northfield, in the chapel of Yale University, and elsewhere, make up the above volume. It is enough to say of these addresses that they are vigorous, practical, and helpful. Dr. Stalker is no less at his best in this incidental publication than in more pretentious volumes.

*The March of Methodism from Epworth Around the Globe.* Outlines of the History, Doctrine, and Polity of the Methodist Episcopal Church. By JAMES MCGEE. With an Introduction by Bishop JAMES N. FITZGERALD, LL.D., President of the Epworth League. 12mo, pp. 147. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, 60 cents.

To condense the story of so magnificent a religious movement as that of Methodism within so small a compass as the present outlines is no easy undertaking. Yet this is the task Mr. McGee has undertaken, and, we would judge, with some fair degree of success. While condensation necessarily means the omission of much that is valuable in biography and incident, yet the author would seem to have preserved the links which are indispensable in the chain of denominational history, and what he has written he has written with such general excellence and clearness of arrangement as to make his handbook one of practical service, particularly to the Epworth Leaguers of the Church.



